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The Princeton Seminary Bulletin

Vol. XLIV WINTER 1950-51 Number 3

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Vol. XLIV PRINCETON, N.J., WINTER 1950-51 Number 3

Alumni Secretary	*Edward H. Roberts*	3
Splendor in the Abyss	*John A. Mackay*	5
The Church in Central Europe	*Martin Niemöller*	16
"Buttonwood" and a Great Abolitionist	*Clarence Edward Macartney*	24
A Scholar of Good Will Gets a Hearing	*Emile Cailliet*	29
The President's Page		33
The New Student Center	*James K. Quay*	36
Princetoniana	*Lefferts A. Loetscher*	37
Alumni Notes	*Edna Hatfield*	45
Memorial Minutes		49
Kenneth H. Lanning		49
William Barrow Pugh		50, 53

BOOK REVIEWS

Your Bible and You, by Charles R. Erdman	*George H. Talbott*	56
The Christian Doctrine of God, by Emil Brunner	*Hugh Thomson Kerr, Jr.*	56
Orientation in Religious Education, edited by Philip Henry Lotz	*E. G. Homrighausen*	58
The Place of Religion in the Public Schools, by Virgil Henry		59
About Myself, by Nevin C. Harner		60
Leading a Sunday Church School, by Ralph D. Heim		60
Elmtown's Youth, by A. B. Hollingshead		61
The Lion and the Lamb, by Gerald Kennedy	*Donald Macleod*	61

of ministers became more acute. It was the smaller churches that were especially insistent. Calls for assistance came from other denominations. As the Church became more aware of the religious illiteracy of the day, the needs of the young people and the variety of full time Christian vocations, the demands increased for directors of religious education, assistant ministers, teachers and administrators of various types. Churches which had lost their ministers to the chaplaincy sent earnest requests, a situation which is even now being repeated. All of this, of course, entailed extensive correspondence, and many interviews with church committees and with alumni. Also, during this whole period, the Seminary was providing supply preachers for churches in answer to the many calls each week.

At the same time that work of placement was increasing by leaps and bounds, the Seminary was growing at a rapid rate. During the fourteen years of Dr. Mackay's incumbency, the number of students has almost doubled, and the Faculty has become much more than twice its size. The Seminary has expanded in every way, and its activities have multiplied incredibly. It was in consideration of these facts that the Board of Trustees took action establishing the office of Alumni Secretary.

Dr. Hopper comes to this office at a time when the Church is taking very seriously this whole problem of placement. It is a vexing one, but certainly not insoluble. The General Assembly has established in Columbus, Ohio, the office of Ministerial Relations, under the direction of Mr. Howard L. Hamilton, an elder. He is making his office a clearing house for information regarding ministers and churches. He has inaugurated a series of Area Conferences on this whole question, the first of which was held in New York on December 4 and 5, 1950. It is his purpose to work out the problem on the basis of the units—Presbytery, Synod and Regional Areas. It is singularly fortunate that at this particular time there should be coming to the Seminary as Alumni Secretary one who has been pastor of the same church for twenty-one years, one who has been Moderator of his Presbytery, and one who has been so active in the affairs of Synod and is thoroughly familiar with its procedures. Let us wish him Godspeed, and pledge him our enthusiastic support.

E.H.R.

SPLENDOR IN THE ABYSS[1]

JOHN A. MACKAY

COLLEAGUES of the Faculty; members of the student body; our missionary guests; ladies and gentlemen:

Seminary Light and Shadow

Let my introductory word be one of general welcome. I think first, of course, of the new students who are in our midst from diverse parts of this country and from many countries of the world. I trust that already you begin to feel at home, and that you will find this fellowship good and the year's work profitable.

It is natural that we should want to extend a very special welcome to the students from abroad. This year we have a quite exceptional number from many parts of the globe. I desire to say, in particular, how much it means to us to have a goodly number of Korean students in our midst. Two of them will be leaving us shortly to act as interpreters between their countrymen and our armed forces. After having discharged that service and seen the complete liberation and unity of their country, they will, I hope, be able, as they now intend, to return to the campus in order to finish their work.

It ought to be said in this connection that the links between this seminary and the beloved and afflicted land of Korea have been most close for many decades. President Syngman Rhee, during the two years that he studied in Princeton University, occupied a room in Hodge Hall on this campus. The present minister of Education, Dr. George Paik, is a graduate of Princeton Seminary in the Class of 1925. Before accepting this portfolio on the eve of the invasion, he was president of Chosen Christian University. And there are many others in Korea, both pastors and missionaries, who are graduates of this Seminary. There is one Korean pastor in particular, the Reverend Kyung Chik Han of the Class of 1929, who is the minister of the leading Church in Korea, which is the second largest congregation in the Orient, with a membership of 4500. I had a letter from Pastor Han a few weeks ago and, happily, he is safe.

To our missionary guests in Payne Hall and in other parts of the Princeton community let me say how much it means to us to have you here. I trust you realize that you are full members of our community and that you are invited to all of our Seminary functions.

And then I would not forget my colleagues on the Faculty who have been far away and have just returned. This year was an exceptional year as regards travel for many members of the Faculty. Six in all were out of the country. Dr. Jurji was back again in the Middle and Near East after a long absence. Dr. Piper, Dr. Lehmann, and Dr. Metzger fulfilled very special missions in Europe from which they have just recently returned. Dr. Wevers traveled extensively in Europe and engaged in special study and research. Dr. Gehman is still on sabbatical leave but will be back with us, I understand, sometime in October.

But while I give this word of welcome I cannot forget that there must be

[1] Address delivered on September 26, 1950 at the opening of the Seminary.

sounded also a note of deep regret. In the course of this past year there was taken from our campus fellowship a very gracious and gifted lady in the person of Mrs. Barrois. Our Board of Trustees lost three of its most valued members: Mr. Kenneth H. Lanning of Trenton, Judge Adrian Lyon of Perth Amboy, and, the latest, Dr. William Barrow Pugh, Stated Clerk of the General Assembly of the Presbyterian Church. Dr. Pugh was a graduate, as well as a Trustee, of this Seminary, and was one of the foundations of the administrative structure of our Presbyterian Church. We mourn the loss of all these dear and valued friends, and extend our deep sympathy to the loved ones whom they have left behind.

There is still another note of regret, though of a somewhat different kind to which I must give expression. This year we come together without the presence of Dr. and Mrs. Blackwood, who were for twenty years honored figures in our Seminary family. After twenty years of outstanding service in the Chair of Homiletics, Dr. Blackwood has retired on pension. Like Dr. Frederick W. Loetscher, he is now engaged in teaching at Temple University. Dr. and Mrs. Blackwood will be greatly missed from our midst as the months go on.

Now let me address myself to a theme which has been much on my mind recently. I propose to interpret, if I can, our human situation in these days that are passing. Last year I tried to interpret the core of the Christian religion under the caption "Basic Christianity." This year I take a symbol, not unfamiliar nor unusual in the Christian tradition, light in the midst of darkness, or, as I like to put it, "splendor in the abyss." I want to say something about a situation which is admittedly dark, which has about it certain features which might well be described in their murkiness and profundity as abysmal. I am not going to take up much time, however, in describing the horrors of our situation. I am not going to vie with the many who deal exclusively with our woes. I will look squarely at the abyss and into it, in order to describe to you what appear to me to be shafts of light in its murky depths, rays of divine splendor in the great void.

"Chaos and Ancient Night"

Whenever a gross aberration from righteousness calls for description no one offers us guidance with such vivid, dramatic perfection as John Milton. That we confront today a situation which is dark and abysmal there is little doubt. In re-reading *Paradise Lost*, I have been struck by the remarkable way in which Milton's description of Hell suggests and parallels the situation in our own time. The poet saw "a universe of death," "a vast vacuity," "a dark, unbounded, infinite abyss." Such was the "realm of Chaos and ancient Night." Two divinities were there enthroned: Chaos as the great Umpire, and as the governor of darkness, and supreme arbiter, Chance.

> "Chaos umpire sits,
> And by decision more embroils the fray
> By which he reigns: next him, high arbiter,
> Chance governs all."

Into this realm were hurled the fallen angels, who from the "nethermost abyss" began to plot against another part of God's creation about which they had heard, where beauty and order still

remained. There they would erect the "standard of ancient Night." There they would bring about "confusion worse confounded," because "havoc and spoil and ruin" were the gain of their chief. In Milton's tremendous imagery we discern the prototypes of certain sinister forces in the world of our time which have brought havoc and spoil and ruin, and which would erect on earth the standard of ancient Night, in order to achieve their infernal desires.

But quite apart from these forces of a sinister nature which operate in the dark void of our time, we have got to recognize that in the abyss of the present there are other forces little less sinister, though of a very different kind. The most dismal factor in the abyss of today is the pessimism of those who maintain that human nature is so bad and that man has been unmasked so thoroughly that not even God can do anything about the human situation. The dialectic of history, they virtually say, is so inexorable that God himself is actually a prisoner of historical forces. Why should men, therefore, be challenged to a great adventure by giving their devotion to some one or something that is absolute? For in human behavior nothing is really possible but compromise. The time has come to indict this position as a betrayal of the Christian faith. God is no prisoner of historical forces or of logical necessity any more than He is a helpless captive behind the bars of the physical universe. God is free and almighty—therefore the supernatural, the unexpected, the Godlike can happen today as much as yesterday. When men take the living God into account as the forgotten factor, history shall once again fool logic. The ultimate standard of possibility for a Christian is the power of the Resurrection, the power which raised Jesus Christ from the dead and made Him Lord of all.

Much more important, however, than the demonic forces, more significant than the existing gloom, is a certain divine radiance, the splendor of God, in the great Void.

Judgment and Mercy in God's Springtime

The truth is, this is God's Springtime, one of His terrible Springtimes. Rays of a Spring dawn are shooting through the night; the soft refreshing of Spring breezes can be felt on wan and wearied cheeks. Twenty-five years ago, in South American days, I was gripped by that tremendous first vision of Jeremiah. On the Judean plateau the young prophet saw the shoot of an almond tree, a "wake" tree, the first tree in nature to sprout in the Springtime. It came home to Jeremiah that God was awake, and was about to do great things in Judah and among the nations of the earth. In the background of the sprouting almond stood a seething caldron whose fire was fanned by breezes from the North. The spray and the pot formed a composite symbol of God's judgment and mercy. Both portrayed God's awakeness, God's Springtime. I do not believe that the present time is late Fall, or early Winter in human affairs. I do look, in this Springtime, for the destruction and the passing of many things which we have revered with idolatrous devotion. For Spring in nature, let us not forget, is a time of devastating floods, as well as of fragrance and flowers, a time of tempestuous gales, as well as of gentle zephyrs.

There are two manifestations, it seems to me, of God's judgment in the

secular order of our time. God has taught, and is still teaching our generation, that it never pays to be vindictive, whether in personal affairs or in international relations. We and our rulers indulged in the luxury of being vengeful in Europe. In our dealings with the German people, for example, we went far beyond the necessities of justice and of reasonable security. We demanded unconditional submission which only the Almighty has a right to demand. We undertook to execute the vengeance which belongs to God alone. The moment any man or nation undertakes to mete out retribution, the whirlwind of God's judgment overtakes them. That is happening to us today. If we had been less vindictive and more merciful in our Central European policy we should be facing a quite different situation at this present time. How different is the situation we find in Japan as a result of MacArthur's policy towards the Japanese people! During an hour which I spent with the General, ten months ago, in Tokyo, he expounded to me his philosophy of the occupation of Japan. "It has been my great desire," he said, "in our relations with the Japanese people to embody and turn loose in the world of our time the idea of Jesus that men should love their enemies." The result is that in the friendship which has grown up between the Japanese and American peoples we have a situation unparalleled in human annals between a conquering nation and the nation which it vanquished.

But there is another note of judgment. There is a sizzling sound, a crackling flame, an eerie rumbling in the abyss. Communism as it has broken forth on the world of today is in a very real sense a manifestation of God's judgment. Now Communism cannot be explained in terms of mere reaction against injustice. There are positive elements in Communism. There is a materialistic ideology at the core of it. There is a religious fanaticism in it. There is no regard whatever for human freedom or personality in its policy. But Marx, Lenin and Stalin would not have met the success they have had, were it not that the laws of God had been betrayed in the religious and political order in Russia, and in the economic and social order in many countries of Asia, Europe, Africa, and Latin America. Where no concern is manifest for the poor and the oppressed, where human exploitation takes place, the occasion is provided, and it is now being provided in many parts of the world, for Communism to move in. Unless we take seriously what the Bible says in the Old Testament and in the New about responsibility for the poor and the oppressed, God's judgments shall be in the earth and its inhabitants shall have to learn righteousness by a severe pedagogical process.

But in this Springtime of God there appears also the almond spray of mercy. I venture to say that in the political order it became manifest in Korea. The calm adventurous decision which led a group of nations under the leadership of this country to take a stand for such principles of international order as we have, in order to prevent the forces of "ancient Night" from treading ruthlessly over a beloved and afflicted people, is a positive manifestation of God's Springtime. While very different opinions may be held as to the international policy in the Orient which lay behind the Korean crisis, nations which had any regard for righteousness were obliged to take the stand which they did

in opposing aggression. But all this has been purely in the secular order.

I now turn to clear manifestations of God's sovereign action in the spiritual realm, where there is much to cause us hope and good cheer at the present time. God's Springtime can be, as I have already said, a tumultuous time, a time of hurricane and storm, but it is also the time when flowers bloom. When one evening last year I spoke in the city of Seoul to one thousand young people, all of whom were looking forward to some form of full-time Christian service, I saw before me the almond spray in blossom. In this hour of tragic gloom let us not forget that Korea is a land in which we witness one of the most signal triumphs of the Christian religion in a large, vital, and evangelistic Church.

Another shoot of almond blossom appeared in Germany quite recently. A few weeks ago there took place in that tragic land an event quite unprecedented in modern or ancient history. In the great stadium in Essen in the Ruhr one hundred and eighty thousand people gathered in the name of Christ to encourage one another to face life in His strength. Fritz Keienburg, one of our four German students of last year, sent me some days ago an article entitled, "Gospel or Guns," which I subsequently turned over to *Presbyterian Life* for publication. It is a marvelous description of the great event.

But there are still more evidences of God's Springtime. On the fringe of what we call traditional, or ecclesiastical Christianity, some remarkable spiritual movements are taking place. We may not be able to give our approval to every phase of what is happening, or to sanction all that is involved. We are not asked to do that. But things are happening which constitute a part, a rough but buoyant part, of the great bursting forth of God's Springtime.

This past Summer I passed through Portland, Oregon, at a time when the evangelist Billy Graham was being listened to by crowds of over one hundred thousand. I learned that churches in the great Oregon city were getting behind that simple, non-college trained man, an intimate friend of our own Charles Templeton. The churches cannot ignore the phenomenon which this young man presents. And then there is the Youth for Christ Movement, the Intervarsity Movement, the Pentecostals, all of whom are doing an amazing work in many parts of the world. These groups are oftentimes frowned at as Christianity's "lunatic fringe" because of certain objectional features which they manifest. Yet, according to the clear evidence of spiritual results, they are doing a great work in which God is present. As to the fruits that may be garnered from these movements into the storehouse of the Christian Church, that will depend upon the sympathy, the good judgment, and the statesmanship of Christian churchmen. Among the things which I have learned in my lifetime, both by experience and observation, is this: never to be afraid of a young fanatic or of what appears to be a fanatical movement, if Jesus Christ is the supreme object of devotion. On the other hand, I am terribly afraid of a cold, frigid, professionally-aired Christianity which is interested only in form. The young fanatic, if wisely dealt with, can be toned down and mellowed. However, nothing short of the sepulcher awaits those who identify conventional order and aesthetic devotion with spiritual life.

But happily we do not need to look

towards the fringes of the Christian Church today in order to discover manifestations of Christian reality. Things are happening in our organized Church life, and very dramatically in the life of our own Presbyterian Church, to which most of us here belong, that clearly announce the Springtime of God. Many of you will have read that remarkable recent article in *The Christian Century*, in the "Great Churches of America" series, on The First Presbyterian Church of Hollywood. It was my privilege this past Summer to preach three times on one Sunday to that great congregation and to spend two weeks in the conference grounds which the church owns in the San Bernardino mountains. I am not going to repeat what the article in question says, but I feel justified in affirming that I know no church in the United States which is doing all that this church is doing for its five thousand members. Every relationship is personalized, and all activities are carried on in a multiplicity of small groups. Many churches with but a fraction of the membership of that Hollywood Church are not reaching their people in the personal way which is being done there! I am proud to think how very many students from the First Presbyterian Church of Hollywood have come in recent years to Princeton Seminary. Their zeal does us much good on this campus. And I think we on our part do something to them for their good. A great deal of mutual learning takes place, and no small amount of spiritual cross fertilization.

And then there is the remarkable New Life Movement in our Presbyterian Church. This Movement which has adopted as its emblem the famous crest of John Calvin—a flaming heart in an open hand, is exerting a potent influence. The words of Calvin's crest, "My heart I give thee, Lord, eagerly and sincerely," opens up the religious commitment which is at the heart of the Reformed tradition and which constitutes the very core of evangelical Christianity. There is evidence that the denomination to which most of us here belong sincerely desires a renewal of life and a spiritual awakening. That awakening is coming, I believe. It is on the way, not only here, but in Germany, and in Korea, and around the world. Despite appearances, regardless of the gloom, and the sizzling and the crackling, and the Hell brew, God's Springtime is upon us. It is coming even though between us and the full freshness of the Spring there may lie a veritable Valley of the Shadow of Death. But that valley, too, is embraced in God's Springtime.

The Rise of the Ecumenical Movement

Another evidence of God's Springtime in the world of today is the rise of the Ecumenical Movement. We come now to things more directly related to the formal structure which the work of the Spirit takes. In this term "ecumenical," and still more in the reality, two things are involved: world-wideness and unity. The word "ecumenical" comes from *oikoumenē* which in the Greek means "the inhabited earth." What is the Ecumenical Movement? It is the movement that aims to give world-wideness and unity to all those who acknowledge Jesus Christ as God and Saviour. There could be no ecumenical church, no church community co-extensive with the inhabited globe, had it not been for the missionary movement of the last one hundred and fifty years. The modern missionary movement has

been the most notable movement in history. It thrills one to think that in the history of the missionary movement, which made possible the recent organization of a World Council of Churches, Princeton Seminary has played no small or mean part. The founders of young churches in many parts of the world lived on this campus, roomed in these dormitories, and were graduates of this institution.

It was my privilege, this past Summer, to examine the autograph album of a student who graduated from Princeton Seminary in 1858, almost one hundred years ago. That student was Sheldon Jackson. You men of the Choir who went to Alaska this Summer will attach real significance to this name, for Sheldon Jackson was the great pioneer of home missions in the American Northwest and right up to Alaska. As I glanced through the pages of Jackson's album, two names in particular caught my eye. They were the names of Daniel McGilvary and Ashbel Green Simonton. They were seminary contemporaries of Jackson. Who were they? McGilvary was the founder of Christian missionary work in Thailand. He gave his life for Christ in that country where he worked for fifty years. Last December I stood beside McGilvary's grave in the cemetery of Chiengmai, five hundred miles north of Bangkok. Facing me here in this audience are two young pastors of the Church of Christ in Thailand who are this year members of our Seminary family.

And who was Ashbel Green Simonton? He was a graduate of this Seminary and a member of the Presbytery of Carlisle in Pennsylvania, who became the pioneer of Presbyterian work in Brazil. Simonton went to Brazil in 1859 and died there eight years later. Several members of the great Presbyterian Church which he founded are here with us tonight. The centennial of the churches founded by McGilvary and Simonton will be celebrated within the next decade. It has pleased God to honor this Seminary with sending more missionaries to the foreign field than has any other first-class Seminary in the United States. The missionaries I have mentioned are just three of a great company who were pioneers of Christ's Church Universal.

Ecumenical also involves unity. In Greek times the *oikoumenē* was that part of the inhabited earth which received its unity from Greek culture. For the Romans the *oikoumenē* was that great area of the globe whose unity was determined by Roman law. In our time the *oikoumenē* is constituted by all those people in every part of the world who acknowledge Jesus Christ as God and Saviour and who strive to manifest their unity in him. Today loyalty to Jesus Christ provides the unifying principle which was once provided by Greek culture and by Roman law.

Many very erroneous ideas exist regarding the Ecumenical Movement. There are those who affirm that the central trend in the Ecumenical Movement is towards a watery, diluted, lavender-hued doctrinal basis. That is simply not true. Because the World Council of Churches is a council and not a church, it can have no elaborate creed. But it does have one article which is absolutely basic. The Council is a fellowship of those churches who acknowledge Jesus Christ as God and Saviour. Moreover, not only does the World Council of Churches take the Deity of our Lord Jesus Christ seriously, it also begins to take seriously the missionary responsibility of the

Christian Church. It is surely an important fact that the two great ecumenical bodies of our time, the International Missionary Council which represents the missionary movement and the World Council of Churches which represents the ecclesiastical movement, are now officially associated with one another. At a meeting held recently at Whitby, Canada, it was decided that the topic, "The Missionary Obligation of the Church," should be discussed next Summer at the meeting, in Switzerland, of the Central Committee of the World Council of Churches. Thus, issues that relate, on the one hand, to the faith and order of the Christian Church, and to its missionary responsibility, on the other, are being blended together. This means a recognition of the fact that ecclesiastical harmony and theological understanding should become the occasion for an aggressive missionary policy to make Jesus Christ known, loved and obeyed among men.

But now let me rebut another false notion. It is said that an effort is on foot to create one giant, super church which would control all the member churches. That is utterly untrue. In the official declaration regarding the nature of the Council, which was adopted at the Amsterdam Assembly in 1948, the following statement occurs: "While earnestly seeking fellowship in thought and action of all its members, the Council disavows any thought of becoming a single, unified church structure, independent of the churches which have joined in constituting the Council, or a structure dominated by a centralized administrative authority."

That means this. We who are close to the Ecumenical Movement do not propose to Romanize Protestantism. I have detected no desire in any quarter for one single, great administrative unity. What is happening, rather, within the Ecumenical Movement is a resurgence of the denominational spirit, which might be called Ecumenical Denominationalism. While this resurgence of denominational interest could easily disrupt the Ecumenical Movement and betray Jesus Christ, it should be observed that the new denominationalism is not sectarian in the old sense. It is committed to the ecumenical unity of the Church of Jesus Christ. But a denominational emphasis may be the way in which Christian reality can be given to the Ecumenical Movement. This can happen if each denomination, in utter loyalty to Jesus Christ, examines itself in the light of Holy Scripture, and by sloughing off, through a rigid process of self-criticism, all that is purely human, selfish and conditioned by time, brings the unique thing which the Spirit of God said to it or did through it, as its contribution to the one Church of Jesus Christ.

Here let me pause a moment. There are two great foes of the Ecumenical Movement which I must mention. One of these is Romanism. Romanism represents the tendency to deify a single church. The Roman Catholic Church is regarded as the one and only Church of Jesus Christ. When a Church, however, makes such a claim, it ceases to be a Church and becomes a sect. And the truth is that the Roman Communion is the greatest of all the sects. But it is more than a pretentious sect. It takes the place of Deity. By a process of inexorable logic applied to its particularly exalted view of its own nature, and in its arrogance going beyond Holy Scripture and the earliest Christian tradition, it has proclaimed its latest doctrine, that

of the Assumption of the Virgin. Communism rejects God. Let me say, with calm deliberateness and with no tinge of bigotry, that the Roman Church *becomes* God. It arrogates to itself the attributes of Deity. The assumption of absolute spiritual authority by the religious hierarchy, headed by one who regards himself in the most absolute sense as the vicegerent of Jesus Christ, represents history's greatest aberration from the Christian faith. Over against the Roman claim, the Ecumenical Movement proclaims "Where Christ is, there is the Church." It denies the Roman dictum: "Where the Church is, there is Christ."

The other foe of the Ecumenical Movement is a group in the Protestant camp. From the pronouncements and actions of this group their slogan might be defined as, "Schism be thou my good." This movement is led by individuals who believe that we are living in an era when the Church is predestined to be apostate. According to the particular view, commonly called "dispensationalist," which they impose upon Holy Scripture, nothing good can be expected in our time. Believing on a priori grounds that there can be no movements of the Spirit in this generation, such movements as presume to be inspired by the Spirit are denounced as anti-Christ and apostate. What is required of true Christians is to abandon the traditional Christian churches, just as Paul desired the Christians in Corinth to leave the company of pagans when he said, "Come ye out from among them and be ye separate."

According to the view of this particular group, the surest mark of Christian insight and of the working of grace in a Christian, is his capacity to discern error in other Christians and his resolve to have nothing whatever to do with them. Maintaining that the whole secular order is doomed, that God has no interest in it, and that the sooner evil reaches its climax the better, Christians should feel no responsibility whatever for this world. Here is the projection into the Christian realm of that nihilism which has been rampant in the world of our time. What true Christians, according to this view, should do is to declaim, denounce, disrupt, holding aloft the banner of division. And so men whose chief bond of unity is their opposition to unity, proclaim "Schism be thou my good." This they do in much the same strain and spirit as the lost Archangel in Milton's *Paradise Lost* who, filled with hate and plotting against God's handwork in Eden shouted "Evil be thou my good."

Romanist monism on the one hand, and this Protestant nihilism, on the other, are both a betrayal of the Scriptures, of Jesus Christ, and of the Christian Church.

The Resurgence of the Laity

But I now come, finally, to the third manifestation of God's Springtime, the resurgence of the laity in the Church of today. It is clear from the New Testament that all church functionaries will ultimately be judged by the success or failure which they have had in "equipping the saints for the work of ministering." All Christians, whether clerical or lay, are required by the New Testament to be "ministers," in the sense that they must take with equal seriousness their membership in the Body of Christ and discharge their full Christian responsibility. What the Reformers meant by "the priesthood of all believers" has been interpreted too frequently in a very unilateral way. A

Christian has been regarded as a "priest" in that it is his privilege to approach Deity through Jesus Christ. But to be a priest means something much more than this. It means to accept full Christian responsibility to bear witness to Jesus Christ in one's personal life and lay vocation as much as any professional minister of religion.

It is a very terrible fact that in many Christian communions, in the Roman Communion, of course, to an extreme degree, but in many Protestant communions to some degree, there has been a chasm between the clergy and the laity. The practice has grown up in many American churches of giving to the laity only those tasks which have to do with material needs, with organization, finance and buildings. The laity have not been prepared for the discharge of spiritual tasks, nor expected seriously to engage in vocal witness to their Christian faith. Very many members of the laity are in consequence no more than alumni of the churches to which they belong. Now to be an alumnus is, in academic circles, to be something very reputable, but for church members to regard themselves as alumni is positively disastrous. Yet this is precisely what is happening. Christian churches in the United States have thousands and tens of thousands of loyal alumni who feel kindly disposed towards the Church, who would, when called upon, stand up for the Church and fight for its interests, who support the Church and come back to it on great festive occasions such as the installation of a new minister, or at Advent or Easter time. But when they come to church at Christmas it is not because Christ has been born within them, and when they throng the sanctuary at Easter time it is not because they have been risen, or desire to be risen with Christ. There are European churches, especially those which have a state connection, where church members are alumni to an extent much greater than is true in our American churches. It was the recognition of this devastating fact, the lack of seriousness with which the vast majority of church members took the affairs of the Christian Church, that led Karl Barth to speak against the doctrine of infant baptism. He saw that no one was taking his baptism seriously. Infant baptism did not seem to do anything for the people who had been baptized, so why have it at all?

Happily, however, there is today in Christian churches throughout the world a great resurgence of Christian interest on the part of the laity. Lay men and women have an intense desire to know more perfectly what the Christian religion is. They desire to be used by the Christian Church to serve Jesus Christ their Lord. This resurgence of the laity is one of the most thrilling things in contemporary Christian history. In literary circles today the people who are making the most decisive contribution to Christian thought are members of the laity. Among the poets there are T. E. Eliot and W. H. Auden. No members of the clergy in Great Britain have recently exerted a greater Christian influence than Dorothy Sayers and C. S. Lewis. Here in the United States we have such outstanding laymen as Francis Sayre and John Foster Dulles, and Charles Taft. During my visit to Thailand last year I found that, after Abraham Lincoln, no foreigner is so revered by the people of Thailand as Francis B. Sayre. It was while Mr. Sayre was American minister in Bangkok that through his influence the last vestige of foreign imperialism disappeared from Thailand. One can thank

God that our State Department has as an official advisor a man so utterly devoted to Jesus Christ and the great principles of the Christian religion as is John Foster Dulles.

In most churches today there is a layman's movement. The men are following the women in organizing themselves for Christian action. Most important in this connection is the desire expressed by an increasing number of the laity to represent Jesus Christ worthily in their secular calling, not only to bear witness to him, but also to introduce His Spirit and principles into their secular vocation, whether commerce or industry, medicine or law, education or politics. In this highly secularized, sophisticated generation of ours no one is so strategically situated as a layman to make a Christian impact on his environment. But the laity must be prepared for this service and they look to the clergy to prepare them. But if we members of the clergy are to give our lay people the preparation they need, we must begin by recognizing the fact that many of them are much better educated and far more enthusiastic than we are. It means that a "parson" must become a "person," one who can be looked up to by every man and woman in his congregation as a true leader in the great cause of Jesus Christ. Otherwise only failure awaits us. But what a thrill it should give us to feel that the laity are now ready, as scarcely ever before in the religious history of this country, to enter into spiritual comradeship with us ministers to bear witness to Jesus Christ on every frontier of our time. I repeat: this resurgence of Christian interest among the laity is a clear manifestation of God's Springtime.

So all is not dark. The Abyss becomes a valley. Milton shut in Hell with gates of adamantine stone, but John Bunyan made the region of the Shadow of Death not an abyss but a valley. After the Pilgrim's terrible experiences in the Valley of the Shadow of Death, dawn at last greeted his weary steps. Just as the sun was rising, Christian exclaimed in the words of Job, "His candle shineth on my head and by His light I go through darkness." (Job 29:3) And Bunyan adds: "In this light he came to the end of the valley."

Colleagues, fellow students, and friends, this is the great hope set before us, that the abyss of our time shall become a valley through which we may pass to a better time. Let us play our part valiantly in the Valley of the Shadow of Death, as God leads us on through its dark recesses and its tortuous and dangerous paths. Shafts of light flush the horizon. Let us not cast away our confidence which has great recompense of reward. As sojourners and pilgrims in the comradeship of the Risen Lord himself, the Lord of Death and of Life, who formed the King's Highway for the use of pilgrims, let us march towards the far end of the valley, our faces lit with the streaks of the dawn.

"Compassed about with so great a cloud of witnesses," with Jackson and McGilvary and Simonton, not to speak of a host of others, let us too "lay aside every weight and the sin that doth so easily beset us and look unto Jesus, the Author and the Perfecter of our faith." In His light let us see light, in His love let us walk.

And so may we look forward together to one of the greatest years in our personal and seminary history for the sake of Christ's Church which is His Body, and for His Kingdom's coming.

THE CHURCH IN CENTRAL EUROPE

MARTIN NIEMÖLLER

I UNDERSTAND that on the last two evenings you have had reports on the Church situation in the United Kingdom and in India, and that on this evening you expect me to give a report on the Church in Central Europe, by which is meant usually the Church in Germany. The expression "Central Europe," however, is more fitting, because to speak of Germany today is an impossibility, and every time the word Germany is printed and spoken it arouses a false impression, as if there were such a thing as Germany. There is no Germany. There is a geographical area in the middle of Europe which is inhabited by German speaking people, and which once was a political entity as Germany, but this central European area has been divided into two halves with the result that there is not even a Central Europe any longer. For one half of this area has become Western and the other half of this area has become Eastern. There is only a Western World and an Eastern World in Europe today, and the dividing line runs right straight through the middle of what was once Germany. If the papers today are speaking of Germany joining the European Alliance it means just the Western half of this area, and if the Russians report anything about Germany, they are speaking of the Eastern part of Germany, and these two parts of an area and of a people speaking the same language are drifting apart at a very swift pace. Anyone who has not been to the Eastern part of this area for some months would be amazed to see how much deeper this separation has become spiritually. He would find the two so-called Germanys, one part belonging to the Western World and the other part to the Eastern World trying and trying in vain and without much hope to keep together, because all these people have a feeling they belong together. That is rather a hopeless affair.

Protestantism Endangered

I should like to call your attention to another fact that has not been fully realized. This division of Germany into one Western and one Eastern part has resulted in the one large and really Protestant group in Europe being cut in half and given over to dissolution. There are twenty million Protestants in Western Germany today, and there are twenty million Protestants in Eastern Germany. As is the case in most countries of Europe, almost everyone in former Germany belonged to the Church, and all the anti-Church and anti-Christian propaganda of Nazism and Communism have not changed that a bit. There is only six per cent of the population which does not belong to the Christian Church as baptized members. Protestantism has been cut into two halves and what may become of these two halves is a very difficult and solemn question. In Western Germany these twenty million Protestant Church members are living together with twenty million Roman Catholic Church members. That means practically that the leadership of this state, if you can call this whole thing a state, is in the hands of the Roman Catholics, because

they are one political body. They have one political Christian program, according to the natural law as recognized by the Roman Catholic Church, but the twenty million Protestants in this area are divided into many parties. That means that no Protestant Church based on the Gospel can give directives to its constituency as to what political line to follow. Therefore, this Western Germany of today is basically and practically a Roman Catholic political body.

In the Eastern half of the area where only one third of the German speaking population is settled there are twenty million Protestants also, but there are only two million Roman Catholics. Now you see the great difference. There has been an area, a nation, a state with two thirds of the population Protestants, Evangelical Church members, and with one third Roman Catholics. This relation which has lasted for some centuries has been turned upside down and now we have one area in which Roman Catholicism has a say in political matters and another area in which the Protestant Church is the absolute majority and yet has no political say at all. This is the situation, and our question is, "What will become of the Evangelical Churches and the Evangelical Church members in this German speaking area in the middle of Central Europe?" In the West there is a danger that everyone who feels that Christianity has to be, and must be, sustained as long as possible may follow the political lines of the Roman Catholic Church and that this whole Western area may become really Western in the full sense of that word. And there is the other possibility that in the Eastern part of this area under the pressure and propaganda of Russian Bolshevism, which is practically speaking the leading spiritual force there, Protestantism, Evangelical Christianity, will be abolished by and by in the same way as in former times National Socialism tried to abolish Protestant Christianity. This is a very grave situation which we are facing in Central Europe today. Both parts of Protestantism, the one in Western Germany and the one in Eastern Germany are doomed to failure and are without any practical influence on public life. The situation is the more serious because during the time of Adolf Hitler we had come to see and acknowledge that Christianity, the Church, has a political responsibility in this world. But our conception of the political responsibility of the Church in this world is quite a different one from that of the Roman Catholic, and is something which simply cannot be maintained and practiced under the Russian Bolshevistic regime in the Eastern part of all Central Europe.

The Situation Spiritually

You will ask, "What about the spiritual life now in these two parts of Central Europe speaking the German language and where the Evangelical and Protestant Churches in Germany have to act and live?" Let me say a few words about the Church and the Church's life in Western Germany. We had something of a beginning revival early in 1945 when the first joy of a newly given freedom came home to the minds of our Christian people. Anyone who has not lived through it himself cannot imagine what that really meant, when in one day terror suddenly ceased to exist; when people felt free again to speak out what was in their hearts; when they could go to church and listen to a sermon and join with a Christian congregation in praying and prais-

ing God, and that they could do so without any risk to their business, to their family, to their civilian status and acknowledgment in the national socialistic society of those days. But this newly given freedom which had aroused some real joy, some real new life inside the Church was hamstrung in the summer of 1945 when people came to see that the time of suffering had not come to an end, and that besides liberation there was a policy of nonfraternization, that there was a war going on in Japan, that atomic bombs were being dropped and that a time of suffering and punishment was ahead. Many turned away again from the churches, so there has been an up and down in Western Germany as far as church life is concerned. To sum it up as it stands today, I should say it is quite amazing how good on the average the church attendance is at a normal Sunday service. I think that in the whole Western World, so far as this Western World is represented by European nations and states, the Western part of Germany has by far the largest church attendance. The church attendance is better than before 1933, but this is not due to the fact that there is a spiritual revival. There is no spiritual revival.

Moreover, our pastors today are not very good preachers, yet church attendance is, comparatively speaking, extremely high. Why is this? Because the hopeless state of the spiritual life in this Western part of Germany today is so low that people do not know where to go and to whom to bring their questions and problems. So they are going to church and they are leaving the church, every church, ninety per cent of them I think, disappointed because they did not get answers to their real questions and needs. Yet on the next Sunday they come back, because there is no other place left where they may go to bring their questions in the hope that one day they may be given answers. You see, for many decades Christianity in Germany has been, as in most of the civilized nations, civilized according to European pattern, a very bourgeois thing. The congregations are set up, as they are for the most part in this country, by middle class people and that is a drawback. We have never succeeded in getting masses of the so-called working class people into the Church. Now when difficulties come the working class people always have some piastre raising stunts to which they can retire; they have their class socialism, they have their class solidarity. But when the bourgeois, the real middle class civilians lose their idealistic views of life, they are lost and they turn back to the Church again and ask for answers to their questions. So we can say that there is a great opportunity in present day church life in the Western part of Central Europe of the German speaking area.

As to the spiritual life behind the iron curtain, you may be surprised to hear that there we are viewing a very hopeful situation. People are flocking into the churches. I have never seen such crowds at church in Western Germany as I found last year, last fall, and last winter in Saxonia, in Brandenburg, in Berlin and in other parts of the Eastern area. People are flocking into the churches for the same reason as they do in Western Germany, except that the Church in Eastern Germany is not such a bourgeois affair. In the East even the working class people come back to the Church, because they have heard that the Church stands for personal values, for personal liberties

and rights. They are living in the hope that something may come from the Church. So the church life in the Eastern part of Central Europe today has something of an adventurous, something of a missionary character. The pastors are not going out to perform missionary tasks, but the people are bringing their questions in a missionary situation to the pastor and to the Church.

Meeting the Crisis

Now the main question is, "How does the Church, in so far as the Church is entrusted with a message, with the glad message, the Gospel, with a message of redemption, how does the Church answer this appeal in most parts of Central Europe today?" "Has the Church really the answers to the questions which are brought to her?" That is a crucial question, indeed, and I should say that with regard to Western Germany today generally no answer is given. We are preaching in quite an orthodox and good way. Nobody could complain that from the pulpit there was not preached the pure doctrine of the Gospel, and yet we have not found the approach. We have not made a break through to the people with their questions. At least we have not done so on a very large scale.

It is easier, however, in the Eastern part of Germany. You can find many pastors living under very difficult circumstances in the Eastern zone, who will tell you, "We never think of leaving the Eastern zone for here we have come to see our real task and our real mandate which has been given to us." The Church is in a difficult situation as to the message and as to how the message must be applied to the needs and emergencies of the hour and to the point of view of the people in Central Europe. The Church has been able to do great things which will not be forgotten and I should like to mention some of them now.

Right from the beginning the spirit of responsibility for each other has been deepened since 1945 and even earlier. In 1945 when the doors were opened and Christendom in Germany again became a part of the Church universal in the ecumenical movement and when gifts and support from all parts of Christendom really went into Germany, one of the basic things that had to be done in this whole matter of relief and reconstruction was to spur Christian people in our own country to double and to treble their own endeavors to help those who were in need. At the present time we are happy that Germany has been granted the great prerogative, something which in 1945 nobody could have hoped for, of having an Evangelical Church comprehending in itself the Eastern parts behind the iron curtain as well as the Western parts on this side of the iron curtain. The only human organization in the whole of Europe which really extends its work and which really has its constituents on both sides of the iron curtain is the Evangelical Church in Germany. That is quite a great and wonderful thing and I think it is a miracle that we have been able not only to keep these contacts but also to bring about a close relationship. This Evangelical Church in Germany really comprehends in itself its forty million Church members in twenty-eight regional Churches in East and West Germany and we have resisted up to now any experiment and any attempt to separate us from each other and we are holding meetings,

now in Western Germany and now in Eastern Germany.

We have no free access to Eastern Germany. Each one of us who goes from the Western part has to have a new passport each time, and it takes a great deal of work and time and trouble to get those passports. But we do get them and we take the time and the trouble and the work to secure them in order that we may meet with the Board of the Evangelical Church in Germany three times a year in Dresden or in some other place behind the iron curtain. We all go there and hold some evangelical meetings in the surrounding areas adjoining the meeting place of the board during the two days following. We have been able to do this all through the years and we mean to continue this practice. Every local church in Western Germany today has assigned to it a local church in the Eastern zone. In Western Germany which belongs to the Western World, nominally at least, there is no rationing today. If we have money, we can buy everything and as much of everything as we like. In Eastern Germany there is strict rationing. It is not quite so bad as in 1945 but it is far from satisfying. People are far from being satisfied in a physical way. They know what hunger is even now.

I want you to see what the situation means for Protestantism in Central Europe. Twenty million Protestants behind the iron curtain and twenty million Protestants on this side of it. Two million Roman Catholics behind the iron curtain and twenty million Roman Catholics on this side. This means that to meet the famine situation in some parts of the Eastern zones, every Protestant family in the Western part of Central Europe has to take care of one Protestant family in the Eastern part. As to the Roman Catholic side of the matter, ten Roman Catholic families in the Western part of Germany can join in supporting with food and clothing one family in the Eastern zone. So the burden on the Protestant Churches in this whole area is much heavier on the Protestant population than on the Roman Catholics. But these sacrifices are distributed and are borne most gladly. Also I can say that this would not be the case if we had not had, in 1945 and the following years, brotherly love made visible in those gifts coming to us from outside.

The Church's Message

Now let us ask what the Church has to preach. What must the Church's message be under present conditions in Central Europe? Generally speaking the Church, the Protestant Church, is not very welcome to the occupational authorities. Not in the Eastern part of Germany nor, I must say, in the Western part. It cannot be and must not be otherwise. For there is something definite to be said by the Church in Western Germany today. And what we have to say is not very agreeable to those in authority. Neither to the occupational powers nor to the Government in authority in what is called Western Germany. You see, there is a terrible problem before us. In Western Germany we have between nine and fourteen million expellees, people who have had to leave their homes in east Prussia, east Pomerania, Silesia, east Brandenburg—in all those parts of the former German states which were given partly to Poland and partly to Russia. These people had to leave and they could take nothing with them. They are beggars. Most of them have been in the Western part

of Germany for the past five years, and practically nothing has been done for them up to now. Of course they have some kind of housing, and they get their rent and their alms on which to live, but they are very, very low. They are distributed all over the country so that they cannot settle down in clusters and make a revolution. But really they are even now second class citizens. They are never given first consideration when they look for employment or for housing.

What can the Christian Church do in this situation? Two things. To show by practical example that something can be done and to tell this to those in authority, and to declare that something must be done. So the churches in Western Germany are trying by certain examples to show that by brotherly help, by social help, these uprooted people from the East, these expellees, can be re-settled, can build their own homes, can settle down and become real citizens among the rest of the population. Much progress has been made in this direction. There are quite a number of settlements already established by the Churches in Western Germany. Thus we have to preach by deed and by word and to speak out for social justice.

What else can we do? If someone on this side of the iron curtain pleads for social justice, for the underprivileged people, it is very difficult to escape the charge of being pro-Communist. Therefore the Church does not have a very good press in Western Germany. But neither does the Church have a good press in the Eastern part of Germany. There it has to face a different kind of problem which is a most urgent one. The Church has to stand up for the freedom of the individual, for liberty and human rights, for conviction and faith and religion which are withheld from all those who do not agree with that type of Weltanschauung which has supplanted National Socialism in the Eastern part of Central Europe. So the Church is not looked upon with favor in the Eastern zone, neither by the Government in Berlin nor by the Russian occupational authorities. Preaching on the freedom of conviction, and on the freedom which cannot be taken from a human being without making this human being inhuman, means that the Church which preaches such a doctrine may be accused of being pro-Western. Really we are neither pro-Western nor pro-Eastern. We are and try to be a Christian Church preaching the Gospel. We do not know whether or not God really wants the German speaking people to remain divided to all eternity. We hope not, because we see peace endangered by it. We have spoken out in this way many times, but the reaction has not been good in the Western part of the world. Anyone in Central Europe today who speaks of peace and emphasizes the point that by violence nothing can be attained cannot escape being considered a pro-Communist and that is very, very sad. This ought not to be: to leave all these good things—propaganda for freedom, independence, unity and peace—to the Bolsheviks. The Church must not keep silent. She must bring a message and not side with this or that political power. We must not side with the Western powers. We must not side with the Eastern powers. We must not make a political scheme of our own. But we must go that way which at the Amsterdam assembly was called the Third Way. We must stand with those who

are underprivileged, with those to whom wrong is being done.

Two Great Discoveries

During the twelve years of power of Adolf Hitler, and the five years which followed that period, we made two discoveries. I think they are basic for the Christian Church in relation to its duty and task in Central Europe today. Of course we are aware of our political responsibility. We know it is not the same to live in the Communist State as it is to live in the Western civilized world. I much prefer to live in the Western world than to live in the Communist world. But we have made two discoveries which are binding the Church in its task under present circumstances, in fact in any kind of circumstances. We have learned that the Church never has to acknowledge any authority as to what the Church is going to preach and to do except the authority of Jesus Christ. It never has to acknowledge the authority of any worldly power, nor the authority of any what may be called Kristlichenweltanschauung—a Christian program and a Christian point of view. For many, many years we have been quite content to live in a Christian world as we have called it, but in this Christian world Jesus Christ really did not have the say. He was not the Lord; rather we made Him the servant of *our* Christian world. Read the Sermon on the Mount and there you have it all in a nutshell; Jesus Christ the Lord, Jesus Christ the servant. We have taken out from the Sermon on the Mount just what pleases us and what is advantageous for *our* Christian views. But to accept what he says as the word of the Lord, who is in command, who wants to be taken seriously is something else. For example: "If someone shall smite thee on the right cheek, give him the other." Oh, we think that is just words. Jesus Christ has said it, but it amounts to nothing for us in the Christian Church. We are acting quite otherwise even in Church policy and Church politics. But Jesus *is* the Lord. He is not content to be just a servant for some Christian people who in practice "exegesize" their Christianity in this way: "I take the best which this world can offer me, and for the last grave minutes and circumstances of my life, I take a life insurance for eternal life and pay dues to the church and attend regularly. I have not taken Jesus Christ very seriously in this life, but for the life to come he will serve me." All right then, he is the servant, not the Lord. Friends, Jesus Christ is the Lord and we have to take him much more seriously than we have taken him. We have called ourselves Christians and have decided what Christianity means according to our own judgment, not according to what he says. I think if the Church really preaches Jesus Christ as Lord, then something real is done and something really will happen. Under his authority we can *do* something and we can dare *everything.* This was a discovery that we made as early as 1933, a conviction that really kept us. He is the Lord, and we may not only obey him but we may rely upon him.

Our second discovery, my friends, was this: where Jesus Christ is really acknowledged as the Lord, there he becomes, not by our will but by his own will, our servant, our helper, our Saviour. You see, this Jesus Christ as the Lord is not a cruel king who just gives orders and laws to be obeyed; he is the one who died. He is the one who really became man in order to help

man. The solidarity of Christ with our human generation has to be lived by the Church. We have to enter into oneness with the needs, emergencies and perplexities of the human beings of our time. Fighting for our Christian world is all right, but the whole Christian world is not worth fighting one single war for. Each human being is worth dying for, because Jesus became man and died for man. There is something in our so-called Christian civilization which must be changed; namely, the idea that Christianity is something, a value in itself, for which any sacrifices can be made, even the sacrifice of sacrificing other human beings. But not yourself; we are always sacrificing *other* human beings for these so-called higher reasons and aims. Friends, ever since Jesus Christ died on Calvary, ever since then, there is no higher reason in this world, no higher aim in this world than *men* called to be children of God, sons of God. This solidarity we must preach, not only by word, but also by our lives, and that is the most important thing.

My friends, you will think Pastor Niemöller told us many things which sound devoid of hope. Actually I do not know how things in Europe are to be changed. I cannot see; there is no prophetic view in my eyes nor in my head nor in my heart. I do not know. And friends, I do not care. I do not care as long as I know that Jesus Christ died for men and that Jesus Christ does not expect anything else from men than that we shall love each other as he has loved us. Jesus Christ looks upon our daily doings and says, "All that ye have not done to one of the least of these my brethren, ye have not done to me." There is the whole wisdom of God and everything that we need to have in all kinds of perplexities and through all kinds of emergencies and catastrophes, for we know he has been the victor when he died on the cross and that the tomb could not hold him. It was impossible, as St. Peter has said, that death could hold and keep him. Impossible! Here is the solution, here is the redemption, here is the freedom of God. To work in this freedom, which this world cannot give and which this world cannot take away—in no case can take away—to live in this freedom means to live as a child of God in the Kingdom of God. To be sure, we have to live this life in this world, but we leave all our sorrows to him, our sacrifice, because we accept the sacrifice of Christ for ourselves and for mankind.

"BUTTONWOOD" AND A GREAT ABOLITIONIST

CLARENCE EDWARD MACARTNEY

PRINCETON Theological Seminary has sent out into the world since its founding in 1812 not a few striking and engaging personalities, but none more so than Arthur B. Bradford, one of the most powerful of the old line Abolitionists, and the founder of the Free Presbyterian Church. His splendid old home is still standing, a little to the south of the main road leading from Darlington, Beaver County, Pa., to Enon. It derived its name, "Buttonwood," from a gigantic buttonwood tree which still stretches out its arms just back of the brick smoke house. At least I took it to be the smoke house, although the great-granddaughter of Bradford, who now lives on the farm, told me that the tradition was that the small, but high, brick building was used as a Prophet's Chamber for visiting clergymen. The fact that the building is divided by a floor into two parts would seem to uphold that tradition. Probably it was first a smoke house, and then altered to suit the needs of itinerant preachers, and especially visiting Abolitionists, for many a conference of noted Abolitionists was held at "Buttonwood."

The house, built in 1837, is a noble brick mansion with a southern outlook. A covered porch runs the whole length of the house on that side, and you can think of Bradford sitting on that porch as the sun was westering and discussing the burning question of the day with the leading Anti-Slavery agitators; Parker Pillsbury, Abby Kelley Foster, Joshua R. Giddings, the most noted Anti-Slavery man in Congress, and, no doubt, Fred Douglass, the colored orator, Sojourner Truth, the Negro Deborah, and John Brown of Ossawatomie.

The country about Darlington and Enon was the center of the Abolition movement in Western Pennsylvania, and a much traveled division of the Underground Railroad ran through that part of Pennsylvania into Ohio and on to Canada. Because the Fugitive Slave Law provided a penalty of $1,000 for assisting a slave to escape, Bradford, in order to protect his family, temporarily transferred his property to a friend. The friend proved worthy of the trust imposed on him, and Bradford continued to occupy his beautiful home until his death at the ripe age of 89 in 1899.

The house reflects the dignity, culture and good taste of not a few of the Western Pennsylvania and Eastern Ohio pioneers who settled in that part of the country and conquered the wilderness with axe, psalmbook and rifle. In one respect, however, the Bradford mansion differs from many of the country homes of that era, in that the inside walls and doors are thin and slight, in contrast with the massive walls and doors of other houses. Bradford evidently wanted to get away from the heaviness that characterized the homes about him.

In the kitchen is a tremendous stone rimmed fireplace, where in the first days, before stoves were available, the cooking was done. Not far from Brad-

ford's farm, beds of the famed Cannel coal were first opened in 1839, two years after the building of the house, and this coal, superior to the ordinary bituminous coal, cooked the food and heated the rooms in the Bradford home. The glory of the house is its walnut banister and stairway, finely traced at the side. At the top of the stairway, quite detached from the banister and railing, and to the left, as you ascend to the landing, is another exquisitely wrought railing, probably to guard against a fall when coming out of the room at the head of the stairs. One of the old woodcuts, after the fashion of Currier and Ives, displays the house, the large barn and the outbuildings when the home was in its glory.

Not far from the main entrance to the house stands an odd little frame building. This was Bradford's study. His study was first in the main house, but when the Lord "multiplied his mercies upon him" to the number of nine children, he thought it was time to move out and have a study remote from the clamor of his offspring. There it was that he wrote the sermons he delivered in the church at Darlington, and the editorials and leading articles in the Free Church Portfolio, the first number of which appeared in January, 1859, and was published at New Castle. Bradford was a powerful pamphleteer, and articles from his pen appeared in many of the religious periodicals and Anti-Slavery magazines of that day. He must have been an early riser, like Thomas Jefferson, who said in his old age that the "sun never caught him in bed," for the last paragraph in this first issue of the Free Church Portfolio is the following:

"The difference between rising every morning at six and eight, in the course of forty years, amounts to 29,340 hours, or three years, one-hundred and twenty-one days and sixteen hours, which are equal to eight hours a day for exactly ten years; so that rising at six will be the same if ten years of life were added, wherein we may command eight hours every day for the cultivation of our minds and the dispatch of business."

Arthur Bullus Bradford, a descendant of William Bradford of the "Mayflower," was born at Reading, Pa., March 28, 1810, the son of Judge Ebenezer Bradford and Ruth Bullus. He attended the Academy at Milton, Pa., and then entered the United States Military Academy at West Point. In 1831, convinced that his place was in the army of the Lord, he entered Princeton Theological Seminary, where he was a student for more than two years. In 1833, about the time he left Princeton Seminary, Bradford received the honorary degree of A.B. from Union College, Schenectady, N.Y.

He was licensed by the Presbytery of Philadelphia April 16, 1834, and in the same year was ordained by that Presbytery and installed as minister of the Second Presbyterian Church of Southwark, Philadelphia, Pa. In 1835 he was married to Eliza Wickes, who died in 1891. From 1836 to 1838 he was pastor of the Church at Clinton, N.J. In 1839 he was installed as pastor of the Mt. Pleasant Presbyterian Church at Darlington, Beaver County, Pa.

When Bradford was a student at the Seminary at Princeton, there were many who were advocating the Africa Colonization Plan for the black man. Dr. Archibald Alexander, the first Professor of the Seminary, was active in this organization. But Bradford, even

as a student, thought the plan impracticable; and held that the question must be settled, not in Africa, but in America. During his seminary course Bradford preached frequently to colored congregations in Philadelphia. His vacations were spent on the Maryland plantation of an uncle, Moses Bradford, and there, too, he gave much thought to the question of slavery; and "whilst he was musing," the fire of indignation against that "peculiar institution" began to burn fiercely in his soul.

The Mt. Pleasant Church, and Darlington, too, has had a notable history. In 1799 the Rev. Thomas E. Hughes was ordained as pastor of the Mt. Pleasant Church and the church at New Salem. Hughes was also a schoolmaster of renown, and established the school known as the Old Stone Academy, so called because of the stone building which housed it. Some notable men were schooled in this old academy, among them John W. Geary, Governor of Pennsylvania, and commander of a division under Sherman in the Civil War; William McGuffey, author of the celebrated McGuffey's Readers which attained an extraordinary circulation of thirty million copies, one of the best "best sellers" of all time; and, according to the testimony of the sons of Thomas Hughes, pastor of the Mt. Pleasant Church, John Brown of Ossawatomie.

One of the elders of the Mt. Pleasant Church, William Plumer, was the father of the distinguished preacher and theologian, Dr. William Swan Plumer, Moderator of the General Assembly of the Presbyterian Church in the United States of America, professor at the Western Theological Seminary, Pittsburgh, and pastor of churches in South Carolina, Maryland, Virginia and Pennsylvania. Dr. Plumer followed a different line from the Abolitionists of Darlington and Enon, and was compelled to relinquish his post at the Western Theological Seminary because he would not pray publicly for President Lincoln! In this respect, he was at the opposite pole from Bradford.

In 1847, Bradford and a number of ministers renounced the authority of the Presbyterian Church, withdrew from it, and founded the Free Presbyterian Church. The declaration of this renunciation was made by Bradford and the Rev. S. A. McLean at the June meeting of the Presbytery of Beaver, held at North Sewickley. The reason for this secession was dissatisfaction with the stand of the Old School General Assembly of the Presbyterian Church on the question of slavery, particularly with the deliverance of the General Assembly of 1845, which declared that slave-holding was not a bar to Christian Communion. The Presbytery of Beaver answered the renunciation of Bradford and his associates as follows:

"Resolved 1: That the Stated Clerk be instructed to remove their names from the roll.

"Resolved 2: That in so doing, the Presbytery feels that a due regard for themselves, as well as fidelity to those estranged brethren, renders it proper for them to express their deep conviction that in the course they have pursued and the misrepresentations they have made reflecting on the character of the General Assembly of our Church, they have greatly erred and greatly sinned."

These resolutions are in keeping with many others which mar the records of Presbyterian Presbyteries, Synods and General Assemblies in their action to-

ward seceders and dissenters. But the truth marches on. How it was marching on them, in spite of the attitude of almost all the church towards slavery, the Quakers and the Covenanters excepted, is made clear by these prophetic words by Bradford in the November 1859 issue of his Free Church Portfolio: "The duty of the Free Presbyterian Church is plain. It is to stand in her lot bearing her testimony against the great sin of our country. Our principles are spreading all over the land, and, being right, must ultimately prevail." Three years later, after the battle of Antietam, which drove Lee out of Maryland and frustrated his invasion of Pennsylvania, Lincoln kept the "Covenant" he had made with God and issued the preliminary Proclamation of Emancipation.

The abolition of slavery by the stern arbitrament of war, and thus fulfilling the prophetic words of John Brown when he was hanged at Charlestown, Virginia, in 1859, that the "sins of this guilty nation will never be washed away except in blood," brought to a conclusion the history of the Free Presbyterian Church, which by that time had numerous congregations in Pennsylvania and Ohio. Many of the Free Presbyterians became members of the Covenanter Church and the recently organized United Presbyterian Church, for the Free Presbyterians not only were against slavery, but against secret societies, and they liked to worship God with singing of the Psalms of David, as did the Covenanters and the United Presbyterians.

From 1853 to 1868, save for one year during the Civil War, when by the appointment of President Lincoln he served as United States Consul at Amoy, China, Bradford was the minister of the Free Presbyterian Church of New Castle, Lawrence County, Pa.

I regret to conclude the story of this extraordinary man by saying that he renounced and demitted the ministry and became an ardent and belligerent Freethinker. Among his books and papers at "Buttonwood" I found copies of the Freethinkers' Magazine and numerous articles from his pen, praising Naturalism and denouncing the churches and the great doctrines of the Christian faith. Much of this, no doubt, stemmed from his intense and righteous indignation over the attitude of the orthodox churches on the question of slavery.

In 1892, when he was eighty-two years of age, Bradford wrote an article for the Freethinkers' Magazine, entitled, "The Christian Religion—What Is To Be Its Final Outcome? By an Old Farmer." This article shows that his eye was not dim nor his mental force abated. In it he outdoes Thomas Paine and Ingersoll, not only in their assaults upon revealed religion, but also in the vigor of his diction and argument. He repudiates and renounces the whole redemptive plan of Christianity, and endeavors to establish that the Christian religion, as invented by St. Paul, and attached to the simple teachings of Jesus, has been the fountain of woe and misery for mankind. He cites Marcus Aurelius as a man of exemplary virtue, whose character has been the "theme of wonder and of praise for more than a thousand years. The question is: Where did he get that constellation of virtues which have made his name immortal? From religion? If so, then it was the Pagan religion, and not the Christian. And if the Pagan religion could form such character, wherein consists its inferiority to the Christian religion? Things which are

equal to the same thing are equal to each other."

Martin Luther he praises as a great man by nature, but says that religion made him the sort of man who offered the Christian public in Germany "Seven Propositions" for the destruction of the Jews by fire and sword. Calvin, too, he eulogizes for his great ability and his unselfish and laborious life; but a man whose "magnificent intellect was darkened and led astray," and his naturally noble heart "perverted from its proper mission of love to his race, by that universal mischief-maker," religion. He was "eminently religious," and proved it by having Servetus burned at the stake.

The old Paganism, Bradford says, was founded on myths and not facts, and had to go. Likewise Christianity was founded on myths, and it too must go. When he comes to the Virgin Birth, he relates the Pagan myth about Minerva, how she sprang up from the head of Jupiter, laid open by Vulcan's axe, and contrasts this pleasing tale of the beneficent Minerva with the Christian myth of the Virgin Birth, "which has been the occasion and the theme of unutterable foulness of thought and speech, in the Church and out of it, through all the centuries since the myth was originated." And so on to the end of the sad chapter. It took 400 years, he says, to "Paganize the Christian Church," but he thinks that one hundred years will see the end of Christianity, and that "the twentieth century will sound the death-knell of superstition and convert its temples of worship into halls of science."

Fifty-eight of those one hundred years which Bradford set for the end of the Christian religion have passed away. Yet, on a recent Sabbath, in a Covenanter Church on the banks of the softly flowing Little Beaver River, and not far from "Buttonwood" where Bradford wrote his prediction of the end of Christian faith, I worshipped with a company of believers, some of whose ancestors had been members of the Free Presbyterian Church founded by Bradford, and there heard the old, old story of Christ and His redeeming love. No, Arthur Bradford, you were greatly mistaken! You apparently failed to note that the Pagan religion, and what you called "Natural" religion, did nothing for the outcast and the slave. Had you forgotten what Paul wrote when he sent the runaway slave, Onesimus, back to his master, Philemon, at Colosse, and told him to receive him back, "not now as a slave, but above a slave, a brother beloved"? There the axe was laid to the root of the tree of human slavery; and it was the Gospel of Jesus Christ which, in your hands, and in the hands of your fellow Abolitionists, was the weapon of truth and justice and love for man which destroyed slavery in America. Yes, eloquent Boanerges, thou wast sadly in error in renouncing the faith whose Christ thou didst once proclaim. Yet we honor thee for thy courage, thy love for the human race, thy burning words and thy mighty blows in behalf of the oppressed and the enslaved.

A SCHOLAR OF GOOD WILL GETS A HEARING*

EMILE CAILLIET

IN a book to be praised unreservedly for the intellectual honesty which inspired it, the admission is made from the outset that philosophy at its highest has always been great in vision, poor in proof. As the author sees it, an eminent philosopher is first and foremost a man who somehow caught an awe-inspiring insight into reality, then proceeded to find reasons to support his view. Admittedly, some, if not most, of such reasons were henceforth challenged, mostly by scientists. What of it? Let philosophy abandon to science the rigor of final demonstration and keep for herself the field of vision. But more. Let philosophy learn from science; her field of vision will be all the richer for it.

In an age when philosophy loses province after province to a science claiming the whole field of the knowable, the true call of philosophy is to embark upon the ocean of possibilities to be discovered by a well informed imagination. The cruise however should not be to some unheard of, distant havens. It should not be a sort of wild, or even jolly week-end party. Rather, the author would urge "a sober and conservative cruise along the shores of fact, keeping within easy distance of the great landmarks of established knowledge and directing our imaginative vision only upon those possibilities which are severely pertinent to the truths already discovered and to the truths that are still to come. In short, philosophy should be concerned not with bare possibilities but with real possibilities." (p. 14)

Such an attitude would at first seem to amount to a surrender to scientific disciplines; but further reading reveals that this is not the case. Dealing with Plato and his vision of eternal things, for instance, the author sees Plato's essential message in the vindication of the eternally significant *possible*, regardless of the actual vicissitudes of existence in place, time and custom. This view is shown to be increasingly relevant throughout the present inquiry until the author, in his Epilogue, comes personally to grips with the issue at hand. Should one object that the conceptual surely depends upon the perceptual rather than the other way around, the issue would then be forced upon him in the form of an epistemological paradox such as this: "The rain on Monday night as an idea in my mind is created on Tuesday morning by the visual perception of puddles. But the puddles are themselves the consequence of the rain the night before." And so, while it is true that the conceptual world is constructed out of our percepts, it remains undeniable that this same conceptual world is *presupposed* by those percepts. "I create, or seem to create, the very world which contains and creates me." (p. 464)

The Epilogue from which this con-

* *Great Visions of Philosophy: Varieties of Speculative Thought in the West from the Greeks to Bergson*, by Wm. Pepperell Montague. The Open Court Publishing Company, La Salle, Illinois, 1950. Pp. xvii 484.

clusion was just quoted, is a fortunate innovation in such a treatment. We now live in hurried times when works painstakingly written, sometimes over a whole life-span, are likely to be disposed of in the most impressionistic manner, without being read. Or the critic may jump to conclusions for having used as a pretext, a text taken out of its context. But see what we have here: an author submitting to the most pertinent and thorough questioning of an extremely well-qualified critic. In the light of the full treatment which precedes his Epilogue, it is noticeable that the author delights in ascribing the best part of the argument to this ideal critic. Truly the days of the gentleman are still with us in the realm of thought. Yet this innovating Epilogue is to be welcome for a better reason still.

The work under consideration is emphatically not the current type of detached speculation with that neutral pro and con equipoise which does not imply the slightest involvement. Neither does it suggest the shooting gallery type of lecture course, where a system is presented only to be immediately upset with equal skill. An author already revealed as an intellectually honest seeker endowed with imagination—a rare specimen in the academic world—, is further seen to be guided by an increasingly clear personal viewpoint. In other words, we meet in this book a teacher who believes in something and is not afraid of admitting the fact. And this is gratifying. The usual curse in the philosophy classroom of our day may be exposed as a sort of inveterate sophistry which leaves students disappointed and, in a real way, crippled. Such dilettantism is likely to lead to cynicism, to that "I do not care" attitude which is worse than atheism because the atheist believes at least in his own unbelief. And since we live, and move, and have our being in a universe to which God is more intimately present than it is to itself, an honest seeker is bound to secure some genuine insight into the deeper reality of the things that *are*. Professor Montague is no exception.

What then is the point of view, the *idée de derrière la tête*, which forced itself upon the author's mind to become the criterion according to which the great visions of philosophy were caught and finally sized up? It is most unfair to try to sketch such a faith-principle—Montague would say, a probability—as was seen to take shape over some five hundred pages. The attempt is made therefore with due apologies to the author and resultant warning to the reader to be on his guard against this reviewer's oversimplification of a careful argument. Professor Montague adopted the imaginative method that he did because to him, as to Douglas Fawcett, the very works of nature bear all the earmarks of creative imagination. The ways of imagination and vision, therefore, are "man's best approach to the ways of primordial Being." (p. 25) But what, or who, is this primordial Being? Although doing full justice to Aristotle, Professor Montague is not far from regretting with Francis Bacon, and, in a way, with Alfred North Whitehead, that Aristotle's vision eclipsed that of Democritus, with the result that stagnation considerably delayed the progress of science and philosophy—not to say anything of theology. But then, we should immediately qualify our statement by pointing out that Professor Montague is fully aware of the limitations of a naturalism bent upon reducing data to the commensurable,

the homogeneous, that is, to the calculable and manageable; hence an unbearable emphasis upon the quantitative to the detriment of the qualitative. The truth is rather seen by Professor Montague to be somewhere in between the *ab extra* mechanism of the Democritean atomism and the *ab intra* purposiveness of the Aristotelian dominant type of causation. But then, does not the Aristotelian view owe most of its attraction to the fact that it remakes nature in our own image? The most acceptable conciliation is finally found in Bergson, more especially in the Bergsonian notions of creative evolution and "duration-history." Thus the strange mode of being we call consciousness is seen arising from the vicarious presence of the past. The same implies the further vicarious presence of a possible future we call purpose. At this apex, the *ab extra* breaks into the *ab intra.* Sheer mechanism now yields to conscious teleology. Having accepted Bergson's invitation to pilgrimage, Professor Montague is led to a view of potential energy "in which the successive episodes of the past are experienced together, yet with their distinctive order preserved." (p. 468) In this light he takes cognizance of a reversal of the natural trend towards dissipation of energy in the universe with a corresponding growth towards a richer organization of energies. Henceforth the second law of thermodynamics emphatically could not constitute the last word in a universe where a world-mind is seen at work reversing the process according to which things tend to go over into disorder. The reference is of course to the statistical meaning of entropy.

With such a "natural theology" remaining, as promised, within easy distance of the great landmarks of established knowledge, we now stand at the point where the author is ready with this ultimate admission: "Yes. It is to God and also to His creatures that this Bergsonian evolution pertains." (p. 470) Some will ask whether or not this God is the Christian God. Bergson himself left no doubt that it is so. But Professor Montague does not leave us guessing for the very good reason that in his treatment of the Christian vision he already admitted that this "vision of God incarnate in the Man of Sorrows, and of charity or love as not only the highest ideal but the deepest reality, is something to move and exalt the soul of anyone who truly understands it." (p. 237) And Christian charity would have us believe that Professor Montague is one of those who truly understand it.

The question then is: why should not this vision of the deepest reality become the faith-principle and supreme reference for him as a philosopher? The answer seems to be indirectly provided in the author's denunciation of dogma as a "canonization of old beliefs . . . as psychologically inevitable as it is logically indefensible" (p. 194) with a resulting "blocking" of "progress"; (p. 194) further, in a statement of his revulsion (the word is not too strong) for an ecclesiastical authoritarianism which proceeds to "encrust" the original vision "with an ascetic inversion of moral values and use it as an instrument for the repression of individual freedom and social progress." (p. 237)

This type of XVIIIth century thinking may be found harsh by our readers; yet this reviewer, who spent some twenty years on the American college campus, must admit that both the judg-

ment and the language which express it, are matter of fact currency in our universities today—and this, without the balance which the whole treatment of Professor Montague provides. Rather the prejudice stands as a rule in the way of such an honest inquiry as is provided in the present volume.

Should the reaction of Church and Seminary be a branding of the author with the current stigma "darkened mind," the situation would not be helped thereby. For the American campus where the leaders of tomorrow are being trained is part of our mission field. We should therefore in Christian charity, give a hearing to such men of good will as Professor Montague. Could it be also that *some* of the criticism leveled by him at the church is actually grounded here and there in weaknesses which could be prayerfully considered?

This much is certain: the proclamation of Bible truth pertains to the whole important problem of communication. Our most urgent task, after we have made the truth our own, is to explore and study the mission field where this same truth is to be presented. We must painstakingly learn what is on the mind of our contemporaries, how much they are willing to grant. In so doing we are likely to realize that their problems are age-old problems, just as their failures, or partial failures, are age-old failures. How, then, why and where, did man's perennial quest for truth ultimately miss the mark? Only a careful consideration of the record can tell. For such a consideration the present volume is one of the best available inasmuch as it represents the honest inquiry of a scholar of good will in our day. And to turn away from such an inquiry would merely amount to blowing out one's candle in order to see better what is there.

PRINCETON PAMPHLETS

Alumni and friends of the Seminary will be interested to know that the Committee on Publications has been editing a series of booklets known as *Princeton Pamphlets*. There are six items already available in the series, and additional pamphlets are being considered. The titles are: No. 1 *A Bibliography of Bible Study* (85 cents); No. 2 *A Bibliography of Systematic Theology* (65 cents); No. 3 *A Bibliography of Practical Theology* (50 cents); No. 4 *A Guide to the Preparation of a Thesis*, by Bruce M. Metzger (30 cents); No. 5 *Pascal's Short Life of Christ*, translated with an Introduction by Emile Cailliet and John C. Blankenagel (75 cents); No. 6 *Johann Georg Hamann, An Existentialist*, by Walter Lowrie (75 cents).

The pamphlets may be secured from the Theological Book Agency, Princeton Theological Seminary, Princeton, N.J.

THE PRESIDENT'S PAGE

January, 1951

Dear Fellow Alumni:

A very happy New Year to you all! One does not know what the world situation will be when this Bulletin reaches you. But two things we do know: We know that the year 1951 will be one of the most momentous in human history. We know also that Jesus Christ is Lord and that all power and authority in the Church and in the world are in His hands. Knowing that, let us meet in Christian faith and hope whatever tomorrow may have in store.

An Important Appointment

Here on the Seminary campus the most important thing that has happened in recent months is the appointment of an Alumni Secretary in the person of Dr. Orion C. Hopper of the Class of 1922. The Editor of the *Bulletin*, Dr. Edward H. Roberts, has written an informative editorial on the subject. For many years Dr. Roberts has acted as Secretary of the Alumni Council. He has added besides to his responsibilities as Dean of the Seminary and as a teacher in the Department of Homiletics, the task of helping vacant churches to find suitable ministers from among the large body of our Alumni. In hailing the advent of Dr. Hopper, who will begin his duties on January 15, I take occasion to express to Dr. Roberts the gratitude of us all for what he has been doing through the years for Princeton Seminary Alumni.

Now, however, that the Alumni Association will have the full-time services of a competent and experienced minister, we look forward to great developments. New alumni associations will be organized; a new and up to date alumni catalogue will be prepared and published; a closer contact will be maintained with all who have graduated from this campus. Nothing will be left undone to promote the interests of our Alumni. As we face the enlarging possibilities of this new office, let us strengthen the bonds that bind us to the Seminary, to the denomination to which we belong, and to the Church of Jesus Christ which is the "Mother of us all."

Sabbatical Leaves

Periodical sabbatical leave for members of the Faculty has now become a regular feature of our academic life. Dr. Piper returned in September from a period in Europe where he rendered invaluable service to churches, uni-

versities, and theological seminaries. Dr. Gehman, who divided his time between continental Europe and Great Britain, will resume teaching on January 2. Dr. Kuist will begin his sabbatical term in March, 1951, and proposes to use the time until September to travel and study in Bible lands. Dr. Roberts will leave immediately after next Commencement and will be on sabbatical leave until December. A good part of his time will be spent in Wales, the land of his ancestors, where in addition to preaching he will do some special research in the sermonic lore of Welsh preachers. He will also visit, in the interests of the Seminary, many British universities and theological colleges.

New Books by the Faculty

In the period between October 1950 and January 1951 three books by members of the Faculty have been published. Westminster Press has issued an important book by Dr. Hugh Thomson Kerr, Jr. entitled *Positive Protestantism.* This volume will be of great value to ministers and laymen in helping them to grasp the significance of the Gospel as the glorious central category of true Protestantism. A large book of 550 pages by Dr. J. Donald Butler of the School of Christian Education, entitled *Four Philosophies and their Practice in Education and Religion*, has been announced by Harper and Brothers. The publishers intend this outstanding volume to be a college textbook in the Philosophy of Education. A little book of my own, *Christianity on the Frontier*, has been published simultaneously in London and New York. It is made up mostly of articles which appeared in *Theology Today*, together with one or two other papers. From what I know of the intentions and work of other colleagues, it would seem that our Seminary Faculty is about to go into high gear in the matter of literary production.

I am also happy and proud to announce that two of our professors emeritus have also published new books. From the pen of Dr. Charles R. Erdman has come a beautifully bound and valuable volume, *Your Bible and You.* Dr. Samuel M. Zwemer has written a striking volume entitled *Sons of Adam*, consisting of "studies of Old Testament characters in New Testament light," with a preface by Dr. Emile Cailliet.

Towards our Campus Home

During these last months Allan Frew, James Quay, and I have been giving a great deal of time to promoting the Student Center Fund in different regions of the country. Although the Fund still lacks a considerable amount to reach the goal which we had set, it would appear that more than enough is going to be on hand to warrant the Board of Trustees giving permission to begin the work immediately, provided, of course, that national conditions will make possible the beginning of building operations. We are

naturally hoping against hope that nothing will prevent the erection of the campus home which we so greatly need and have so longingly desired.

I take the opportunity to thank from my heart those of you, some three hundred in all, who have contributed personally or raised money for this project. May I plead with you who have not yet been able to do anything for our Student Center Fund to let the dream of our Campus Home capture your heart. And may your conscience be so pricked that you will allow nothing to stand in the way of doing your share to give fulfillment and meaning to our slogan, "The God of heaven, he will prosper us; therefore we his servants will arise and build."

In the course of the next few months important decisions must be made by the Board of Trustees regarding successors to Dr. Andrew W. Blackwood and Dr. Jessie Dell Crawford. Let us pray God that an outstanding man and an equally outstanding woman may be found respectively for the Chair of Homiletics and for the School of Christian Education.

Yours in Christ's service,

John A. Mackay

THE NEW STUDENT CENTER

THE campaign for the new Student Center Building nears completion. Hundreds of Alumni from every section of the country have responded loyally to the appeal of Dr. Allan Frew, the committee chairman, and to letters written by President Mackay. Many of the Alumni have made pledges to extend over the next fourteen months, and have accompanied their pledges with initial remittances of substantial sums secured by them from friends of Princeton Seminary.

The total goal for the building is $750,000. $623,000 is already in hand in cash and pledges, leaving a balance of $127,000 to secure. Of the $623,000 now in sight $150,000 is in three pledges payable when the outstanding $127,000 is secured. The incentive is now on us all for an intensive effort to complete the total and to meet the condition of these special pledges. Every dollar given or pledged now releases more than one dollar of conditional gift.

A special meeting of the Board of Trustees has been called for January to consider bids. If at that time we are well within sight of the goal the contract will be let for starting the building immediately.

The Seminary is deeply grateful to the hundreds of Alumni who by their efforts have helped to bring the campaign so well on its way. If as yet you have not put your shoulder to the wheel, it is not too late. Your help, either in pledge of effort or in contributions, will be most timely in this final lap of the race.

JAMES K. QUAY
Vice-President

CONTRIBUTORS TO THIS ISSUE

Pastor Martin Niemöller of the Evangelical Church at Dahlem, a Berlin suburb, and vice-chairman of the Evangelical Church of Germany. His address, "The Church in Central Europe," was delivered in Miller Chapel during the Princeton Institute of Theology on July 19, 1950. The flavor of the spoken word has been preserved through the use of a tape recorder.

The Reverend Clarence Edward Macartney, D.D., is pastor of the First Presbyterian Church of Pittsburgh, Pennsylvania. We are grateful to him for his article "'Buttonwood' and a Great Abolitionist."

PRINCETONIANA

LEFFERTS A. LOETSCHER

THIS year the Seminary's enrollment has reached the high point of 386. Of this number, 57 are graduate students and 94 are seniors. The middler class numbers 102, and the junior 119, with 14 special students. Of the total of 329 undergraduates 34 are M.R.E. students, and the others, B.D. students. A geographical analysis of the student body is striking. Not counting American missionaries to foreign countries, a number of whom are taking courses, the student body includes representatives from the following fifteen lands: Brazil, Canada, China, Cuba, England, Germany, Hungary, India, Ireland, Japan, Korea, Netherlands, Norway, Switzerland, and Thailand. It is a privilege indeed to have these friends with us.

THE FACULTY

The vacancy in the chair of Homiletics caused by the retirement of Dr. Blackwood is being temporarily filled by a number of guest lecturers and resident faculty members. Dr. Joseph R. Sizoo, president of New Brunswick Seminary, is giving a course on "Needed Emphases in Preaching." Dr. Lockhart Amerman, pastor of the First Presbyterian Church of Sewickley, Pennsylvania, is offering a course on "Sources for Sermons." The required courses in Homiletics and other electives are being conducted by Dr. Roberts and Dr. MacLeod. Assistance in hearing and criticizing junior preaching is being provided by the Reverend Joseph E. McCabe, pastor of the Presbyterian Church at Lambertville, New Jersey, by the Reverend Bryant M. Kirkland, pastor of the First Presbyterian Church of Haddonfield, New Jersey, and by the Reverend Clifton E. Olmstead, Teaching Fellow in Homiletics.

The Faculty Club is now in its third year and continues to be a center of considerable interest and pleasant fellowship. The first meeting of the season featured a rather unusual program with two guest speakers, His Eminence, Kyprianos Themistocleous Kyriakides, Metropolitan of Kyrenia in the Greek Orthodox Autocephalous Church of Cyprus, and Dr. Daisetsu Suzuki, professor at Otani University in Kyoto, Japan. Three years ago Metropolitan Kyriakides was a graduate student in this Seminary, when he received word of his election to Metropolitan dignity which necessitated his leaving Seminary at once to take up his new duties. He is now in the United States as the head of the Cypriot National Delegation to the United Nations to present to that body the desire of a large part of the population of Cyprus for union of Cyprus with Greece. While on the campus, the Metropolitan spoke a few words of greeting at morning chapel. His address and that of Professor Suzuki before the Faculty Club were greatly enjoyed, as well as the discussion which followed.

Near the opening of Seminary, immediately following the meeting of the Board of Trustees, the annual Trustee-Faculty dinner was held. This is always a pleasant occasion affording a better opportunity for members of these

two bodies to become better acquainted. This time there was the welcome chance to hear impressions from various members of the Board and of the Faculty who had been abroad during the summer on administrative or theological business.

Student Life

A Junior Orientation Program, which in recent years has proved itself to be a most helpful introduction to Seminary life, was conducted again this year for entering students. Upper class students co-operated with the Administration and with various members of the Faculty in presenting the program. Information was provided concerning the principal aspects of Seminary life and work, so that by the time classes started a few days later the entering students had acquired a sense of belonging and some acquaintance with basic procedures.

The annual Day of Prayer was held this year on November 15. Various Faculty members led devotional services at breakfast in the student clubs. Dr. Lehmann brought the message at the morning service, which was followed by some ten discussion groups led by Faculty members. An intercessory prayer service, introduced by Dr. Cailliet, was held in the afternoon, with communion in the evening, administered by Dr. Gehman and Dr. Homrighausen. The Day of Prayer is solidly supported and plays a very important role in the total life of the Seminary.

This year has witnessed the birth of a campus news sheet called "The Princeton Seminarian," managed and written by students, combining news, promotion, humor, and editorial wisdom. The editorial roster includes a sizable portion of the student body and one anticipates that ensuing issues will not lack in either news or views. Such a sheet, conducted in the spirit in which this has been launched, can make a real contribution to campus life and thought.

Retreats, conducted jointly by Faculty and students, are already well under way for the current year. Each retreat, as these are now conducted, has a student chairman who leads the opening devotional services and presides during the discussion periods. The main topics are presented by Faculty members, two or three of whom go along on each retreat. Four retreats have already been held for juniors with the overwhelming majority of the entering class attending one or another of these. In recent years these retreats—not only for juniors but for each of the classes and also for special interest groups—have supplied very important elements to Seminary life. The opportunity for informal discussion of spiritual values and ultimate objectives in a non-academic way is of great value for all concerned.

A number of special interest groups have developed on the campus in recent years. The newest of these is the Theological Society, which meets from time to time in an informal and extra-curricular way to discuss some previously announced theological topic. Sometimes a student presents a paper for general discussion. Sometimes a number of faculty members are asked to serve as a panel for the discussion of a theme. This group was organized in the closing term of last year, but has already aroused a good deal of interest.

Vital impulses on the campus have been so vigorous in recent years as to produce an ever increasing array of extra-curricular activities and special

interest groups. While all recognize this as a healthy sign of Christian interest in practical affairs, the quota of available time still remains unchanged at twenty-four hours a day, and some are beginning seriously to ask what after all is the optimum relation between diffusion and concentration. A committee of the Student Council is currently studying the whole question of the number and variety of campus activities.

Princeton Institute of Theology

Plans are already well under way for the Princeton Institute of Theology next summer. A platform of outstanding leaders is being prepared. The dates will be July 9-19.

Last summer's Institute was from every point of view one of the best that has ever been held. The total registration was 375, with twenty-nine denominations, five foreign countries, and thirty states represented. With the large and growing interest in these Institutes, those who desire to attend next summer will do well to secure their reservations early in the spring.

Choir Trip

For some five years now the Princeton Seminary Choir has been making a very extended tour every summer. These expeditions have reached such points as Cuba, Mexico, the northwestern states and western Canada, the New England states and Canadian Maritime Provinces. Last summer the choir completed with very notable success what was by far its most ambitious undertaking of this kind to date—a singing tour of Alaska by auto and boat. We quote below the account of the journey written by Richard A. Couch, now a middler in the Seminary, who was a member of the choir.

"The 1950 Summer Tour of the Seminary Choir involved an eight-week, 15,000-mile round trip to Alaska. Under the direction of Doctor David Hugh Jones, the twenty-two seminarians sang their way across twelve states and through Canada to Alaska, where the Presbyterian Church had arranged an eventful three weeks for them. Included in their full schedule were church services, radio programs, and services in factories, schools, army camps, hospitals, and service clubs. By the time of their return to Princeton they had sung to more than 17,000 people in over 100 services, averaging two services a day.

"This summer's tour was marked by unusual opportunities for Christian witness. After the men left Dawson Creek, British Columbia, the jumping-off point for the 1,500 mile Alaska Highway, they were guests of the Royal Canadian Air Force on two successive nights. The R.C.A.F. maintains several air fields in the otherwise nearly uninhabited wilderness along the highway, and it was here that the choir was able to continue its sung and spoken testimony. In such isolated places the arrival of a choral group was a welcome event and very warm hospitality was extended by the civilian and military personnel of the bases. The choir also sang at the Canadian highway maintenance camps in Whitehorse and Destruction Bay and at two U.S. Army bases in Alaska: Big Delta and Fort Richardson.

"At Haines, Alaska, with nearly three weeks of motoring and some 1,500 miles of unpaved road to their credit, the men boarded the Princeton-Hall boat for a nine-day singing tour among the islands of southeastern Alaska. The Reverend Rolland Arm-

strong, Field Representative of the Board of National Missions in Alaska, accompanied them to make introductions and to interpret for the choir the problems of the Alaskan Church. Continually surrounded by snow-capped mountains and wooded islands, the choir sang to churches, schools, and even a cannery along its 1,100 mile water route. The Church in this part of Alaska is mostly native (Indian), and the congregations often find themselves in predominantly non-Christian communities; so it was hoped that the testimony of the choir men would be particularly helpful and encouraging to these outlying groups.

"The choir took advantage of a somewhat early arrival in Sitka by visiting several points of interest in that historic city. Under the direction of Doctor Leslie Yaw, the President of Sheldon Jackson School, visits were made to a salmon cannery, to the National Park, where are found several large and well-preserved totem poles, and to the Sheldon Jackson Museum of native lore. The priest of the local Russian Orthodox Church took great pride in explaining the items of historical and artistic interest in his church. Also included in the day's schedule were an informal program at Mount Edgecomb government high school, a radio program, and an evening service at the Sheldon Jackson School. Brief contact with graduates of Sheldon Jackson in native communities all over southeastern Alaska, had convinced the men of the fine ministry which is being carried on by this Presbyterian institution.

"During the remainder of its three week sojourn in Alaska the choir motored northward to Fairbanks, Palmer, Anchorage, and intermediate points. Here the forces which are forming modern Alaska were particularly evident: military preparation, commercial development, social mobility. A full week end in Anchorage illustrated this clearly. Saturday found the choir singing for the soldiers at Fort Richardson. On Sunday they sang services in two small neighborhood chapels where the Church is attempting to minister to newly developed areas. Sunday evening a large congregation heard the choir in the downtown First Presbyterian Church in the heart of the busy city. It is an exacting task to minister to a large, booming, military and commercial center such as Anchorage. The secularism and immorality which inevitably arise present a powerful challenge to the Church; but the Church of Christ is adding its voice to those which are forming Alaska's future.

"For the men of the choir Alaska will remain a land of unique scenic beauty, of youthful vigour and enterprise, but particularly a land of challenge. It is felt that the visit of the choir was an unusual opportunity to praise God, to present the need for full-time Church workers, and to obtain a world view of the Church of Christ in action."

For this coming summer, 1951, the Princeton Seminary Choir is planning a tour to the southwestern United States with a possible detour into Mexico. The Choir will leave as usual immediately after Commencement on June 5. On the way the general route will be through West Virginia, Ohio, Kentucky, southern Indiana and Illinois, Missouri, Arkansas, Oklahoma, Colorado, Utah, Nevada, and California. A more southerly route will be taken on the return trip, through Arizona, New Mexico, Texas, and possibly Louisiana, Mississippi, and Tennessee.

Invitations from Alumni in these areas for services of the choir will be greatly appreciated and will be given consideration in the order in which they are received. For particulars, address Dr. David Hugh Jones, Princeton Seminary, and a folder explaining all of the requirements will be mailed immediately.

Theology Today

The current January issue of *Theology Today* deals particularly with the Church. Principal Nathaniel Micklem, Principal of Mansfield College, Oxford, evaluates the report of the joint conference which considered the possibilities of union of the Established and Free Churches of England. Dr. Claude de Mestral deals with "The Quebec Problem and the Churches." The recently promulgated Roman Catholic dogma of the Assumption of the Virgin Mary has not only attracted attention but has aroused some curiosity as to its exact significance. Dr. Barrois, a recognized authority on matters Roman Catholic, in an article discusses this dogma. Dr. Lehmann, who was recently abroad delivering theological lectures, has an article on the European Churches growing out of his recent observations. The January number of *Theology Today* also contains other interesting articles and a number of important book reviews.

In November an enlarged meeting of the Editorial Council of *Theology Today* was held with some thirty-five in attendance from the United States and Canada. The nearly seven years of the journal's work were evaluated, the contemporary state of society and the church were scanned, and the mission, program, and policy of *Theology Today* discussed. The two day session proved to be very valuable. The record and present state of this quarterly are most encouraging. The subscription list has been steadily growing through the years with about 4,000 subscribers at the present time. These are found literally in all parts of the world. A growing number of pastors find its stimulating pages an indispensable part of their libraries.

Princeton Pamphlets

The program of publishing "Princeton Pamphlets" under the auspices of the Seminary has been progressing steadily. Three admirable bibliographies have been completed and have been off the press for some time—*A Bibliography of Bible Study, A Bibliography of Systematic Theology,* and *A Bibliography of Practical Theology. A Guide to the Preparation of a Thesis,* by Bruce M. Metzger, is also available as a pamphlet. The two most recent additions to the series are *Pascal's Short Life of Christ,* translated with an Introduction by Emile Cailliet and John C. Blankenagel, and Walter Lowrie's *Johann Georg Hamann, an Existentialist.* Any of these pamphlets may be secured, at prices ranging from thirty to eighty-five cents, by addressing the Theological Book Agency, Princeton Theological Seminary.

Students' Summer Field Work

Under the leadership of the Seminary's Director of Field Work, Dr. J. Christy Wilson, the field work of students has been increasingly integrated into the Seminary's total program of life and study. Every student must satisfactorily complete certain field work credits before he can graduate. The field work program not only covers church activities of students during the winter months, but also the more con-

centrated period of church service during the months of summer vacation. Last summer, as usual, the vast majority of Seminary students were engaged in such labors in all parts of the United States. The amount of work accomplished in these far-flung fields bulks very large in the aggregate. Space does not permit a résumé of all such enterprises, but a few may be mentioned as samples of the whole.

Last summer two students, now seniors in the Seminary, pioneered in a very interesting work in the Yellowstone National Park. We quote below from the report of an eyewitness of what was done.

"During the summer, two men from Princeton Seminary, Warren W. Ost and Donald M. Bower, '51, organized and set in motion the first student chaplaincy program in Yellowstone National Park. This is the first attempt to reach the people working in the Park and the tourists with a full Christian program. The project was set up in co-operation with the field work department of Princeton Seminary. There are four important aspects of this work in Yellowstone Park—work with students, tourists, children, and migrant hotel workers. The season begins for the ministers on June 1st and continues through the middle of September.

"*The work with students.* Each year between 3,000 and 4,000 people come to Yellowstone Park to work for the government, for the hotels, lodges and curio stores. The vast majority of these employees are college students from college campuses in every part of the United States. Until this summer there was no consistent attempt to organize these students in any kind of Christian activity. Last summer the student ministers organized five college student choirs in the major areas in the Park and also devotional groups, coffee hours, special musical concerts and vesper services, campfire 'pow-wows' and retreat camping trips. Another important part of this work is counselling. In resort areas, the normal influences of home and church are usually lacking. As a result tremendous personal problems sometimes arise in the lives of the students.

The climax of the student ministry was the first park-wide Communion Service in the history of Yellowstone. Students and park residents came as far as 125 miles to attend a service at 9:45 in the evening. It was held at this hour because the jobs of many of the students kept them busy until 8 o'clock. Before this service, two college students received the sacrament of Baptism.

"*The work with tourists.* Over a million tourists visited Yellowstone Park in 1950. For these visitors, as well as for the employees, the student ministers conducted a service of worship in seven areas in the park each week. They preached to as many as 1,500 people each Sunday.

"*The work with children.* At Mammoth Hot Springs, 200-250 Park Service employees make their permanent home. In the winter time, the residents conduct their own Sunday School and Junior Church program and call upon nearby ministers to conduct an evening service twice a month. For the children, nearly eighty in Mammoth, there were two children's choirs, a weekly Bible story hour, and a Daily Vacation Bible School of forty-nine children.

"*The work with migrant hotel workers.* Several hundred migrant hotel workers make Yellowstone Park their summer home. Frequently these people have no church home and are anxious

for the fellowship of the student ministry.

"As a result of the work of this experimental summer, the National Park Service is solidly behind the program, and expects to continue it in the future. The prime mover in the National Park Service has been David deL. Condon, Chief Park Naturalist, whose vision and insight stand behind the program and promise well for its future."

Farther still from the Princeton base, four students under the Presbyterian Board of National Missions were laboring as regular missionaries in Alaska. They had a pleasant reunion with colleagues when the Princeton Seminary Choir passed through the part of Alaska where they were stationed.

Six Princeton Seminary students were engaged in another project in Pittsburgh where they worked as regular laborers in the steel industry. Once a week, together with others, they gathered for a seminar where they discussed the relation of the Church to industry under the able leadership of Dr. Marshal L. Scott, dean of Labor Temple. The program offered a happy combination of practical experience and direct contact with industrial workers and their viewpoint on the one hand, and suggestive analysis on the other.

An example of the notable success sometimes achieved in summer church enterprises was the work in Idaho of Edward W. Diehl, now a senior. This church, located in a predominantly Mormon community, received, as a result of the summer's work, more than thirty new members, including a considerable number of adult baptisms. Because of this strengthening the church has now been able to call a full time pastor.

Growing out of the experience of a number of the students in national missions service there is being organized on the campus a National Missions Gospel Team, corresponding to the Foreign Missions Gospel Team which is of some years standing. In connection with this team, Seminary undergraduates who have had experience in the work and have a continuing interest in it will show slides and present the cause of national missions in a promotional and challenging way.

News from Japan

Chaplain Albert G. Karnell of the Class of 1937 wrote last month from Japan, where he is stationed, describing a recent experience there. He writes: "We had a five hour stopover in Hakodate. We walked for hours through the dimly lit streets and colorful alleys illuminated with large brilliant colored lanterns. As we emerged back into the large square in front of the railroad station, I thought I heard someone speaking over a public address system in English. I said to my companion Captain Angell, 'Wait a minute—listen.' Clear as a bell we heard, 'Receive Jesus Christ as your Saviour now.' Immediately the phrase was repeated in Japanese. We pushed our way through the crowd of over two thousand Japanese who had surrounded a sound truck and were listening intently. On top of the truck was a Japanese interpreter, below an American minister proclaiming the gospel. At the conclusion of his message, the minister asked all to kneel who desired God to forgive their sins or who desired to receive Christ as their Saviour. We were amazed at the reaction of the crowd. All two thousand knelt, a most impressive sight. At the conclusion of his prayer the minister

asked everyone to repeat a prayer which he gave sentence by sentence. The audible response of the multitude was indeed stirring." Chaplain Karnell was interested to discover that the American preacher was Dr. George H. Vorsheim, pastor of the Westminster Presbyterian Church of Philadelphia. The interpreter was a convert who, he says, had been "the Japanese officer who gave the orders to release the bombs on Pearl Harbor. Now he is industriously striving to bring to other Japanese the gospel of Jesus' love and God's peace in human hearts."

In Memoriam

News of the sudden death of Dr. William B. Pugh, Stated Clerk of the General Assembly, in an automobile accident on September 14 came as a terrible shock to the entire Presbyterian Church. Dr. Pugh was a member for many years of the Seminary's Board of Trustees and was also Lecturer in Ecclesiastical Theology. Memorial minutes of the Board of Trustees and of the Faculty, respectively, are published in this Bulletin. Sincere sympathy is expressed to Mrs. Pugh and to the two sons.

As the proof of this Bulletin was being read news came of the tragic death of Dr. John H. Gross, another Trustee of the Seminary. He and Mrs. Gross were killed in an automobile accident on January the first. A memorial minute by the Trustees will appear in the next issue of the Bulletin.

ALUMNUS HONORED

It is with pleasure and pride that we have learned that The Reverend Shaun Herron, who was a student in the Seminary during the academic year 1939-40, has been elected editor of *The British Weekly*, a distinguished journal of Christian and social progress. We extend to Mr. Herron our heartiest congratulations. He has written asking us permission to reprint materials from the Seminary Bulletin, and says that he will welcome contributions of high quality on theological, political and literary subjects from old classmates and other alumni. The articles should not be more than fifteen hundred words in length, and should be addressed to Mr. Herron at Eleven Buckingham Street, Adelphi, London W.C.2, England.

ALUMNI NOTES

[1895]

Frank Voorhees has moved to Miller Place, Suffolk County, N.Y. On September 26th he and Mrs. Voorhees celebrated their fiftieth wedding anniversary.

[1901]

John H. Lamb has been called to the church at Chattanooga, Okla.

[1905]

The Frankford and Ocean View Churches, Delaware, have called Samuel Turner Foster.

[1913]

William A. Eisenberger has been installed pastor of the Dickinson Church, Carlisle, Pa.

[1915]

Moffett R. Plaxco has been elected a professor in Erskine Theological Seminary, Due West, S.C.

The Reedy Creek Church, Kingsport, Tenn., has called John Franklin Troupe.

[1916]

Samuel Reynolds Diehl preached the sermon at the 1950 meeting of the General Assembly of the Presbyterian Church, U.S., in Massanetta Springs, Va.

[1917]

The First Church (U.S.), St. Petersburg, Fla., has called Frank P. Anderson to be associate pastor.

[1919]

Paul H. Walenta has been called to the Pitts Creek Church, Pocomoke City, Md.

[1920]

The First Church, Everett, Wash., has called Mortimer M. Stocker.

[1921]

Abraham John Harms is pastor of the Woodlawn Baptist Church, 6207 South University, Chicago, Ill.

[1922]

Harvey A. Hood is serving the Church Extension Board of the Presbytery of Chicago.

The church at Ivyland, Pa., has called Philip J. May.

[1923]

Gerben Zylstra is pastor of the First Christian Reformed Church, Des Plaines, Ill.

[1924]

Theodore E. Miller has been installed pastor of the Emmanuel Baptist Church, Lafayette Avenue and St. James Place, Brooklyn, N.Y.

[1925]

Charles N. Sharpe is Dean of Students, Tennessee Polytechnic Institute, Cookeville, Tenn.

[1926]

At the Founders' Day Convocation in October, Ursinus College conferred the honorary degree of Doctor of Divinity upon Elmer E. Leiphart.

Harry W. McConnell has accepted a call from the New Salem Church, Delmont, Pa.

[1927]

John H. Darling has been called to the First Church, Raton, New Mexico.

Edward H. Jones has been installed pastor of the church (U.S.) at Norfolk, Va.

[1928]

The church at Linn Grove, Iowa, has called Roy E. Jones.

[1929]

Laurence H. Jongewaard is a chaplain in the U.S. Army stationed at Fort Leavenworth, Kan.

G. Malcolm VanDyke has been elected Moderator of the Presbytery of Philadelphia.

Grace Church, Los Angeles, Calif., has called Kenneth W. Wilson.

[1930]

Gosoku Okada is Dean of Japan Biblical Seminary, Tokyo. He has been in the United States this autumn attending the General Conference of the Evangelical United Brethren Church.

[1933]

Archie R. Crouch is Dean of Presbyterian Student Work at the University of California, Berkeley, California.

Leonard S. Hogenboom has been called to the First Church, Edinboro, Pa.

Robert W. Jones is President of Washington College, Tennessee.

George Wendell Jung is now pastor of the church at Woodbury, N.J.

The First Church, Clarksville, Texas, has called Arthur R. Osborne.

On October 22nd Isaac Scherpenisse was installed pastor of the First Church, Mandan, N.D.

[1934]

Clem E. Bininger has been called to the Second Church, Kansas City, Mo.

[1935]

Bernard H. Boyd has accepted the Gray Professorship of Biblical Literature at the University of North Carolina, Chapel Hill, N.C.

The Little Church of the Desert, Twenty-nine Palms, Calif., has called C. Donald Close.

Joseph S. Nowak, Jr., has gone to the Community Church, Pursglove, W.Va.

F. Benton Shoemaker is serving as interim pastor of the First Church, East Brady, Pa.

[1936]

The First Church, Le Mars, Iowa, has called Allen L. Bowe.

Winn W. Erdman is serving as professor in the Oaxaca Bible School, Oaxaca, Oax, Mexico.

Stewart W. Radford has been installed pastor of the church at Bellaire, Ohio.

The Light Street Church, Baltimore, Md., has called Thomas I. Smith.

[1937]

William S. Blair has accepted a call to the Derry Church, Hershey, Pa.

G. Douglas Davies is Field Representative for Presbyterian Life, Philadelphia, Pa.

William David Glenn and Miss Mildred Elizabeth Davis were married October 14 in Trenton, N.J.

Albertus Groendyk has accepted a call to the Federated Church, Cassopolis, Mich.

The Back Creek Church (U.S.), Mount Ulla, N.C., has called Raymond F. Kepler.

T. Winston Wilbanks has been installed pastor of the First Church, Canyon, Texas.

[1938]

Hans-Werner Gensichen is assistant secretary of the German Evangelical Missionary Council, Hamburg, and a lecturer on Church History in the Theological Faculty of the University of Göttingen.

Everett F. Hezmall has been installed pastor of the church at San Mateo, Calif.

On September 24 the enlarged sanctuary and the educational building of the First Church, Avenel, N.J., was dedicated. Warren W. Warman is pastor of the church.

[1939]

Andrew T. L. Armstrong has accepted the position of pastor at Northwestern University, Evanston, Ill.

David W. Baker received the degree of M.D. in June from the University of Pennsylvania and is now serving as an intern in the Graduate Hospital of the University of Pennsylvania and as stated supply of the Bethesda Church, Philadelphia, Pa.

Samuel W. Blizzard, Jr., is stated supply of Bald Creek Church, Port Matilda, Pa., Moshannon and Snow Shoe Church, Snow Shoe, Pa., and the church at Milesburg, Pa.

The First Church, Bigfork, Minn., and the Community Church, Effie, Minn., have called Dean Willard Carlson.

William F. MacCalmont with the congregation of the Westminster Church, Akron, Ohio, observed its Dedication Week Program November 12-19.

[1940]

Robert A. Allen has been installed pastor of the Kilburn Memorial Church, Newark, N.J.

Steven Barabas and Miss Mary Jane Hendrickson were married August 19 in Wheaton, Ill.

Homer L. Goddard is on leave of absence from his church in Walnut Creek, Calif., to study in Edinburgh, Scotland.

Albert H. Manus has been elected Executive Secretary of the Presbyterian Home for the Aged of the Synod of New Jersey at Belvidere, N.J.

The Church of the Covenant, Bala-Cynwyd, Pa., has called Howard W. Oursler.

[1941]

Charles R. Ehrhardt has been called to the Second Church, Newark, N.J.

The First Church, Worthington, Ohio, has called Paul W. Johnston.

Harold G. Nydahl writes that he "was stricken with polio two years ago and must do my work in a wheel chair from now on.

I am leaving the parish ministry to do promotional work for the Lutheran Free Church." His address is 1425 Madison Street, N.E., Minneapolis, Minn.

On November 3 Robert W. Young was installed pastor of the North Church, Pittsburgh, Pa.

[1942]

The First Reformed Church of Englewood, Chicago, Ill., has called Elton M. Eenigenburg.

Frederick S. Price, Jr., has accepted a call to the Memorial Church, Lancaster, Pa.

Olivet Church, Utica, N.Y., has called John W. Tomlinson.

John E. Wilson is pastor of St. Andrew's Lutheran Church, Carnegie, Pa.

[1943]

Thomas R. G. Evans and Miss Ruth Liddy Landes were married July 12 in Karlsruhe-Durlach, Germany.

John Rainer Bodo and Miss Jeanne Pfeiffer were married November 5 in Lambertville, N.J.

John W. Oerter has been installed pastor of the church at Evans City, Pa.

Robert T. Williamson has been called to the First Church, Easton, Pa.

Karl K. Wilson has gone to the Methodist Church at Minerva, Ohio.

[1944]

Charles R. Eble has been called to the First Church, Menlo, and the First Church, Dexter, Iowa.

Carol H. Kitts has been called as associate pastor of the First Church, Long Beach, Calif.

The First Church of Adrian, Mich., has called Robert L. McCachran.

Andrew F. O'Connor has been installed pastor of the First Church, Springville, N.Y.

[1945]

Henry Bajema has accepted a call to the Parkview Heights Christian Reformed Church, Cincinnati, Ohio.

The First Church, Yorktown, R.F.D. 2, Peekskill, N.Y., has called George N. Barford.

Guy E. Lambert, Jr., has been called to First Church, Burlington, N.J.

Robert J. Marshburn has been installed pastor of the First Associate Reformed Presbyterian Church, Statesville, N.C.

William J. McKeefery is Dean of Alma College, Michigan.

J. Prichard is Director of the Westminster Foundation, Tucson, Ariz.

The Carolina Beach and Myrtle Grove (U.S.) Churches, N.C., have called Jack W. Ware.

George R. Cox, Jr., has been called to the Old First Church, Bloomfield, N.J.

Glen M. Johnson has gone to Japan. His present address is Presbyterian Mission, Ichijo Dori Muromachi Nishi, Kamikyo-ku, Kyoto, Japan.

Sherwood H. Reisner is pastor of the First Church (Spanish), Brownsville, Texas.

[1947]

Eugene L. Daniel, formerly in Korea, is now at House 1074, Karuizawa, Nagano Ken, Japan.

In September Arthur F. Ewert was elected Moderator of Springfield Presbytery, Illinois.

R. Cameron Fisher has been called to the Community Church, Packanack Lake, N.J.

Gordon F. Garlington, Jr., has accepted a call to the Chattanooga Valley and Mountain View Churches (U.S.), Route 3, Chattanooga, Tenn.

Carmel Church, Edge Hill, Pa., has called John Russell Mecouch, Jr. as assistant pastor.

Gervase J. Zanotti has accepted a call to First Church, DePere, Wis.

[1948]

In October Fred C. Bischoff with his congregation celebrated the one hundredth anniversary of the founding of the Stewartsville, N.J., Church.

Richmond McKinney has been called to the Church of the Divine Saviour (U.S.), Dallas, Texas.

Paul W. Reigner has been called back into the chaplaincy and is stationed at Parris Island, S.C.

First Church of Carlisle, Pa., has called E. Charles Smith.

Arthur A. von Gruenigen is pastor of the First Seneca-Shiloh Charge of the Evangelical and Reformed and Methodist Churches, Route 3, Tiffin, Ohio.

In August Cornelius Wall returned from Germany and is now on the Faculty of the Mennonite Brethren Bible College, Winnipeg, Canada.

[1949]

Frank M. Caughey received the degree of Master of Arts from Columbia University in June and he and Mrs. Caughey sailed on Septemer 12 for their missionfield at Chiengmai, Thailand.

Kanichukattil K. George and Miss Ann Thomas were married October 26 in Travancore, South India.

Carroll Wayland James is studying in the University of Southern California while serving on the Faculty of George Pepperdine College, Los Angeles, Calif.

[1950]

J. Stanley Barlow has accepted the position of assistant pastor in the First Church (U.S.), Johnson City, Tenn.

Robert G. Foulkes is Hospital Chaplain for Philadelphia Presbytery and resides at 4000 Baltimore Avenue, Philadelphia, Pa.

Walter R. Craig and Miss Barbara Ann Smith were married August 26 in Williamson, W.Va.

On September 10 William T. Manson, Jr., was installed pastor of the church (U.S.) at Limestone, S.C.

William R. Raborn was installed pastor of the church (U.S.) at Carlisle, Ky., on October 15.

Leslie W. Ratzlaff is pastor of the Church of God, Butler, N.J.

Alfred I. Sager has accepted a call to the St. Paul Evangelical and Reformed Church, Trenton, N.J.

James G. Spence has been installed pastor of the Second Church, New York City.

Benjamin M. Weir is assistant pastor of the Park Boulevard Church, Oakland, Calif.

Robert C. Wheatley is Assistant Professor in the Department of Religion at Alma College, Alma, Mich.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

TRUSTEE MEMORIAL MINUTES

KENNETH H. LANNING

Kenneth Hemenway Lanning, a trustee of Princeton Theological Seminary since its re-organization in 1930, entered into the joy of the Father's House July first, 1950.

Mr. Lanning was born in Trenton in 1886, a son of Judge William M. Lanning and his wife Jennie Hemenway Lanning. Mr. Lanning's father had been United States Circuit Judge of the third judicial circuit of New Jersey for many years. Judge Lanning was elected a trustee of Princeton Theological Seminary on November 10, 1908 and served until his death when he was succeeded by his son Kenneth.

Mr. Kenneth Lanning graduated from the New Jersey State Model School at Trenton in 1904 and to the end of his life he was actively interested in keeping the alumni of his class in touch with each other. He graduated from Princeton University in 1908 and from the New York Law School in 1910. In June of 1911, he was admitted to the New Jersey bar as an attorney and in June 1914 as a counsellor. He was a member of the Mercer County, New Jersey State and American Bar Associations. At all times he had the respect of his professional colleagues and contemporaries. His success in his lay practice has at all times been attributed to his careful study and his ability readily to relate legal principles to the points at issue.

Mr. Lanning was a member and a beloved trustee of the Prospect Street Presbyterian Church of Trenton, New Jersey. He was a trustee of New Brunswick Presbytery and the Westminster Choir College as well as of the Princeton Theological Seminary.

Mr. Lanning resided at 828 Berkeley Avenue, Trenton, New Jersey. He was married September first, 1910 to Adele Price of Tuckerton, New Jersey. He is survived by his wife, a son William M. Lanning and a daughter, Mrs. Richard De Cou of Chattanooga, Tennessee. The son, Mr. William M. Lanning, is now the third generation of Lannings to become a member of the Mercer County Bar.

Mr. Lanning was one of the most respected and trusted men in the church circles within which he moved. His opinion was always accepted as final upon any legal matter. His judgments were sound. The Board of Trustees of Princeton Theological Seminary find in his passing from our midst an irreparable loss. His legal aid in connection with the establishment of the School of Christian Education will long be remembered with gratitude. Whenever any change in the charter of the Seminary was desired, Mr. Lanning could always be depended upon to prevent the Seminary from incurring any legal inaccuracy. His acquaintance with the laws of the State of New Jersey, under which our Seminary is incorporated, gave him a unique place of value on our Board.

We rejoice in his gladness as he enters the Life Eternal. He rests from his labors and his works do follow him. To his wife and children the Board of Trustees of Princeton Theological Seminary express their sincere sympathy and heartfelt esteem.

WILLIAM BARROW PUGH

It is with deep sorrow that the Board of Trustees records the death of Dr. William Barrow Pugh, Class of 1913, in an automobile accident near Thermopolis, Wyoming, September 14, 1950. Dr. Pugh was elected a member of the Board of Trustees in 1927, and served as Secretary for 14 years (1930 to 1944).

Dr. Pugh was born in Utica, New York, January 20, 1889. He attended Central High School in Philadelphia from which he was graduated in 1907. His name is included in the book of the distinguished alumni of the school. He was graduated from the University of Pennsylvania in 1910, having completed his college course in three years. He was graduated from the Seminary in 1913.

Dr. Pugh was a loyal alumnus of the Seminary. The interests of the Seminary lay close to his heart. He was fond of going back in his mind to the days when he was a student on the Seminary campus. He remembered his teachers, and he remembered what he learned in seminary. In later years, at reunions and alumni meetings, and in informal fellowship with individuals and groups of individuals, he would love to go over past experiences and exchange anecdotes with his colleagues on the events and happenings of his seminary life. He was an active member of the Board of Trustees up to the time of his death. During the past five years he served as a part time Lecturer on Presbyterian Polity and Church Law at the Seminary.

Dr. Pugh was ordained to the ministry by the Presbytery of Philadelphia in 1915. He served as pastor of Beacon Church, Philadelphia, from 1915 to 1928, and as pastor of First Church, Chester, Pennsylvania, from 1928 to 1938. He was elected Stated Clerk of the General Assembly at the meeting of the Assembly in Philadelphia in 1938. He was re-elected Stated Clerk in 1943 and in 1948 for five year terms.

In a long career of outstanding service to the Church Dr. Pugh was particularly outstanding for his service in the Chaplaincy, and for his zeal for the world-wide interests of Presbyterianism and for the advancement of the ecumenical movement in Christendom.

In World War I Dr. Pugh served as chaplain in the 28th Division of the American Army in France, participating in the Meuse-Argonne and Ypres-Lys offensives of 1918. In World War II he became Chairman of the General Commission on Army and Navy Chaplains, following the death, in an airplane crash, of Bishop Adna Wright Leonard of the Methodist Church in 1943. He visited American troops serving in the battle fronts across the world at the invitation of President Roosevelt, as representative of the Protestant churches in 1943. He made another lengthy visit, largely by plane, to American troops in the Pacific theater, in 1945. On these visits Dr. Pugh became personally acquainted with great numbers of chaplains, military officers and military personnel, in all branches of the services. It was one of the best characteristics of Dr. Pugh that he interested himself in individuals. He had a prodigious memory for names, places and faces. He was deeply impressed by the achievements of his friends, especially those in the services. To the end of his life he could recall events and people of even the First World War as if it were yesterday. Moreover, through

his friendly, informal, open approach to men in all ranks of service, he contributed great influence in upbuilding the morale of the men.

In 1946 the Navy Department awarded him a Citation of Merit at special exercises on the parade ground of the Navy Yard, Philadelphia. In 1947 he received the Medal for Merit from Secretary of War Robert F. Patterson at the Secretary's office in the Pentagon Building. These outstanding awards from his country were richly deserved.

Turning to Dr. Pugh's contribution in the field of ecumenics, we note first of all his special enthusiasm for the promotion of world Presbyterianism, especially through the fellowship of the world Presbyterian Alliance, and the Western Section of the Alliance, of which he served as secretary. Dr. Pugh's outlook was comprehensive. He wished for as broad and inclusive a fellowship as possible among the churches of the Presbyterian and Reformed tradition. Especially did he believe in the potentialities of the churches of the Presbyterian and Reformed tradition in Europe. In spite of the fact that these churches have been sorely smitten by two wars, he held firmly the conviction that they had a great contribution yet to make. It was ever his habit to talk up these churches—the Reformed Church of the Netherlands, the Reformed Church of France, the Church of the Czech Brethren, the Reformed Church in Hungary, the Waldensian, etc. He magnified their importance in the Kingdom of Christ. In his round of visits to these churches in the winter of 1947 he did much to strengthen their morale through bringing them a message of encouragement and brotherly greetings from the Presbyterian and other church bodies of the Western Section.

But his loyalty to Presbyterianism, both national and world-wide, did not preclude for him a loyalty to the ecumenical church. As a member of the Central Committee of the World Council of Churches, as a trustee of the Friends of the World Council, as a leader at Amsterdam in 1948, and as a personal friend of such men as Dr. W. A. Visser 't Hooft, Dr. Marc Boegner, Dr. John R. Mott, Bishop G. Bromley Oxnam, and others who have labored to build the Council, he rendered a vital service to the furthering of the ecumenical movement in Christendom.

In America, Dr. Pugh was a towering figure in cooperating Protestantism. As a delegate to the Federal Council of Churches in 1932-34, 1936, 1938, 1941-42, 1946, and 1947, and as a member of the Executive Committee of the Council since 1942, he served in large capacity the practical causes of the Protestant religion in this country. He was a loyal backer of the Federal Council and its projects. With the aims and purposes of the Council in bringing to bear the weight of a united Protestantism on the moral and spiritual problems of America, he was in full agreement.

As Stated Clerk of the General Assembly Dr. Pugh was distinguished for his seriousness, his zeal, and his devotion to the interests of the good governing of the church. During the years of Dr. Pugh's Stated Clerkship, the General Assembly in its annual meetings had risen to become more than just the supreme governing body of the Church. It is a center and source of Christian inspiration and diffusion of Christian knowledge. In recent years the meetings of the Assembly have come to be dynamic and powerful. The Assembly has become a power house of Christian enterprise, reaching out in its

amplifications to touch with potent hand virtually all of the Church's enterprises both at home and abroad.

In the death of Dr. Pugh the nation has lost a devoted patriot, the church a loyal servant, and the world a good friend. The Board of Trustees reiterates herewith its deep sense of loss in the departure of one of its leading members.

Quis desiderio sit pudor aut modus
Tam cari capitis?

With regret over the passing of this dear friend there rises again by way of consolation and restoration the affirmation of the immortal hope, the renewed faith of the Christian in the eternal life into which our friend and colleague has now entered. In part he sleeps, he wakes within the whole.

FACULTY MEMORIAL MINUTE

WILLIAM BARROW PUGH

William Barrow Pugh was born in Utica, New York, in 1889. He prepared for university at Central High School of Philadelphia, did his undergraduate work at the University of Pennsylvania, his theological study at Princeton Theological Seminary, and received from Princeton University the Master of Arts degree. After being ordained by the Presbytery of Philadelphia in 1915, he was pastor of the Beacon Presbyterian Church of Philadelphia from 1915 to 1928 and of the First Presbyterian Church of Chester, Pennsylvania, from 1928 to 1938.

Church law and administration had early captured his interest. As a boy he worked in the office of his relative, Dr. William Henry Roberts, Stated Clerk of the General Assembly, under whose long and vigorous administration—occurring in a period when the activities and responsibilities of the General Assembly were expanding rapidly—the office of Stated Clerk first began to approach its present significance. From 1922 to 1938 Dr. Pugh served as one of the Assistants to the Stated Clerk. During these years he drafted a number of very important papers. The famous so-called "mandate" of the 1934 General Assembly was from his pen. By request he prepared historical and constitutional studies for the information of special commissions of the General Assembly on such basic problems as the relation of the seminaries to the General Assembly and the peace and purity of the Church.

In 1938 Dr. Pugh was elected Stated Clerk of the General Assembly and was subsequently re-elected to the time of his death. The responsibilities of this office entailed extensive travel, as when he journeyed some 10,000 miles for the Restoration Fund, much of this distance by plane. It continually devolved upon him to represent the Presbyterian Church at important denominational, interdenominational, or civic occasions, as when in 1947 he brought the greetings of the Presbyterian Church in the United States of America at the organization of the General Assembly of the Presbyterian Church in Mexico. Much of his time was consumed with giving constitutional advice to stated clerks of presbyteries and synods and to others who sought it. To all alike he gave unstintingly of his personal attention and interest. He was continually speaking at churches, large and small, across the country and beyond its borders. As a presbyter, as opportunity offered, he attended the meetings of his own presbytery, where he usually sat in modest silence unless called upon. Particularly difficult or involved problems that came before him as Stated Clerk often required careful study of historical backgrounds and documents. He emphasized the objective character of church law and sought to interpret and administer it with meticulous impartiality and justice. Ecclesiastically, though not liturgically, he was a "high church" Presbyterian, emphasizing to the very limit the authority and powers of the Presbyterian church judicatories, from the lowest to the highest.

The chaplaincy was another major interest of Dr. Pugh's life. He was an Army chaplain in World War I and participated in some of the most important American offensives. For more

than twenty years thereafter he was chaplain of the 111th Infantry of the Pennsylvania National Guard. He was also a member of the American Legion and served a year as Chaplain of the Department of Pennsylvania.

When World War II broke out, Dr. Pugh's experience and interest in the chaplaincy proved invaluable. He was made vice-chairman, later chairman, of the General Commission on Army and Navy Chaplains. In this capacity, in 1943 and again in 1945, he visited American troops in remote parts of the world as representative of the American Protestant Churches. For his notable services he was awarded by the Navy the Citation of Merit, and by the Army the Medal of Merit.

Church co-operation and union was still another major interest in Dr. Pugh's many-sided life. He was Secretary of the Department of Church Co-operation and Union of the Presbyterian Church and was also Secretary of the Joint Committee on Church Union of the Protestant Episcopal and Presbyterian Churches. From 1932 until his death he was a member of the Executive Committee of the Federal Council of the Churches of Christ in America, and chairman of the Council's Advisory Committee from 1940 to 1942. He was a member of the Central Committee of the World Council of Churches, and was American Secretary of the Alliance of the Reformed Churches throughout the world holding the Presbyterian system.

Dr. Pugh was a member of the Princeton Seminary Class of 1913, and throughout life was a loyal and devoted friend of the Seminary. He was elected to the Seminary's Board of Trustees in 1927 and from 1930 to his death was a member of the Board's Administrative Committee. From 1930 to 1944 he was also Secretary of the Board. From 1945 until his death he was Lecturer in Ecclesiastical Theology. In his passing Princeton Seminary has lost an honored and esteemed son.

In recognition of Dr. Pugh's varied and distinguished services a number of honorary degrees were conferred upon him—Doctor of Divinity by the College of the Ozarks, Doctor of Laws by Tusculum College, and Doctor of Letters by Waynesburg College.

Dr. Pugh was a devoted family man, and in spite of onerous responsibilities tried to spend one evening a week in the company of his loved ones. When his children grew up the circle was enlarged with the visits of grandchildren in whom he seemed to renew his youth. He is survived by his wife, the former Miss Emma Marie Schaperkotter, two sons, William Barrow, Jr., and Donald Henry, both attorneys, and two grandsons.

Dr. Pugh's death occurred very suddenly on September 14, 1950. He had addressed the Synod of Wyoming and was being driven toward Cheyenne when, at a curve on the slippery mountain road, the empty trailer of a truck sideswiped the car. A funeral service was held in the First Presbyterian Church, Philadelphia, on September 19, and interment followed the next day in Arlington National Cemetery with military honors.

Dr. Pugh was a prodigious worker, filling every moment with activity and seldom taking time out for social life or recreation. He consumed much strength on administrative details and was also a wide and voracious reader. He was a man of courage and honesty. When he believed in a cause, without waiting to calculate whether or not it

would prevail, he threw himself into it with all the energy of his being. His sense of justice and fairness was strong. Though himself an ardent chaplain and having no personal sympathy with pacifism, he insisted that the Church fulfill its moral obligations to conscientious objectors. Opponents on any issue found him as open and honest as he was unyielding. He was, too, a man of genuine friendliness. His firmly set but kindly smile, his piercing but warm eyes revealed the combination of spontaneous friendliness and dominating will which, together with his thorough mastery of Presbyterian law, were the chief sources of his influence in the Church. He really liked people, high and low, and to the full limit of his powers gave his heart and his time to them.

The Faculty of Princeton Theological Seminary extends its sincere sympathy to Mrs. Pugh and to their sons.

SCHOOL OF CHRISTIAN EDUCATION

The School of Christian Education is an integral part of the Seminary. The three-year course beyond the Bachelor of Arts degree, or its academic equivalent, open to young men or women, leads to the degree of Master of Religious Education, M.R.E. (Prin.). The demand is overwhelming for Ministers of Education, Assistant Ministers or Assistants to Ministers, Teachers of the Christian Religion in schools and colleges and missionary educators at home and abroad. Graduates of the School of Christian Education are now serving the Church in each of these capacities; but there is need for many more young people to look to these educational ministries as they prayerfully consider what their calling in life should be.

BOOK REVIEWS

Your Bible and You, by Charles R. Erdman, The John C. Winston Company, Philadelphia and Toronto, 1950. Pp. 180, $2.50.

This book is one the working pastor has long sought, for it is just the thing to place in the hands of people who want to know about the Bible but who have difficulty making much out of it and do not have the opportunity to make a long and detailed study of its contents. Strictly speaking, this is not a "preacher's book" but it can serve him much better than many that claim to be just that! We all have multitudes who "cannot get the connection" or "find the Scriptures hard to understand." This is the book for them. Eureka!

Surely the author needs no introduction to the older Princeton Seminary men, who look back upon the hours in his classrooms as their most precious memory of Princeton, nor does he need any endorsement to the ever growing circle of Bible readers throughout this country and even abroad, who have come to cherish his expositions of the books of the Old and New Testaments that have come from his pen over the years with such splendid regularity.

Now has come the crowning and companion volume of all his works of Biblical exposition, for here we have an explanation of every book in the Bible. The story of each is unfolded with incisive brevity and marvelous skill. Major and minor prophets, who are only known to the laity (and many of the clergy) as some one who wrote "one of the books of the Bible" come to life before the reader's eye with charm and majesty. What does Lamentations teach? What is the intent of Revelation? What about Obadiah? Here you have it before you. No dry as dust technical weights to fetter a moving narrative. No labored documentary erudition spread upon the pages chiefly to display "the author's complete mastery of the literature of the subject." Just the story of what the various books in the Bible teach, written in so simple and charming a style that you cannot lay it down unfinished, but what is more, sends you to the Bible itself with renewed zest.

But before you arrive at the exposition of each book, you pass through a delightful and extremely profitable section which discusses the various versions, and supplies insights valuable to a full appreciation of the Scriptures. Much in this portion is not new to the "professional" Bible scholar, but to the layman, it is a Godsend.

If you are looking for the last word on the Synoptic problem or worrying how one is to reconcile existentialism and the raising of Lazarus, do not buy this book or recommend it, since the author, despite his competence in these fields, has wisely avoided such things in a book designed to make the Scripture "as is" more interesting and spiritually stimulating to the humble Christian who wants to learn more about the Bible. The following sentence taken from the discussion on the book of Isaiah is as near as the author comes to a dip into turgid waters of criticism.

"Many modern critics believe that the second part was composed by a second Isaiah; others find in it also a third Isaiah; while still others regard the whole of Isaiah as compiled of fragments from various sources. If any one of these theories is proved to be true, it only will emphasize the marvel that a book so composed forms such a logical and literary unity as this prophecy now presents."

The purpose of the book is to teach people how to get the most out of the Bible and it does that admirably and profoundly.

GEORGE H. TALBOTT,
Pastor, First Presbyterian Church,
Passaic, New Jersey

The Christian Doctrine of God, by Emil Brunner. The Westminster Press, Philadelphia, 1950. Pp. 353. $6.00.

This is the first volume, in English, of a projected series of three or four volumes by the eminent Zurich theologian under the general title of *Dogmatics*. Brunner has set himself the task of preparing an up-to-date presentation of what is generally known as systematic theology. The second volume has already appeared in German, and it may be expected that eventually the whole work will be translated and published by the Westminster Press.

There are obvious reasons why this project is of great significance for Christian thought. Over the years Brunner has been writing individual volumes on various themes and doctrines of the Christian faith, and we may now look for a condensation and systematic treatment of the whole range of theology in these volumes of *Dogmatics*. In the meantime, Karl Barth has been preparing his own more expanded and, in many ways, more original and stimulating volumes on *Church Dogmatics*, of which unfortunately only the first half-volume has been translated into English. The affinities as well as the differences between these two continental theologians represent in some ways the decisive theological issues of our day. A reading of either or both is, therefore, indispensable for those who would be in touch with the onward movement of contemporary theology.

The first volume of Brunner's *Dogmatics* follows the traditional division of the subject into "Prolegomena" (the nature and purpose of theology), "The Nature of God and His Attributes," and "The Will of God" (the doctrine of election and predestination). The introductory material in the "Prolegomena" is of major importance in setting forth the aims of theology; repeated emphasis is laid on revelation as the source and norm of Christian doctrine, and this initial point of reference is carried on throughout the volume as a sort of basic presupposition.

The section dealing with the nature and attributes of God is somewhat less systematic than the rest of the treatment, but it follows Brunner's now familiar distinction between propositional truth and the personal truth of the Biblical revelation. The arrangement of the chapters here leaves something to be desired, for the sequence is not always clear.

The final section which treats of the controversial doctrine of election is a good example of Brunner's expository method at its best. It is easy to read and builds up a sort of cumulative persuasive power as he seeks to set the doctrine in its proper Biblical and Christological context.

In addition to the straightforward discussion of these subjects, there are numerous appendices to the various chapters which give in some detail and from a more technical viewpoint the important phases of the history of the doctrines involved, with special reference, as we might expect, to the writings of Barth. The general reader will be likely to skip these, and that can be done without destroying the main thrust of the argument.

Having read the whole book carefully and having used it as the basis of a discussion section with a Middler class in theology at the Seminary, I have two quite opposite reactions to the volume. On the one hand, it is the most useful and suggestive treatment of the subjects covered that is available. Those who take the time and care to study the book will be made aware of the most important theological problems of both ancient and modern times. Furthermore, the constant appeal to the Biblical revelation as the divine redemptive presence in history is a necessary and fruitful angle of vision which illuminates the positive side of doctrinal truth. In a more detailed way, the book abounds in fresh insights of a doctrinal, historical, and exegetical kind which confirm the author's reputation as an original thinker.

On the other hand, however, certain misgivings about Brunner's method and presentation are bound to arise. The book is really disappointing as a *systematic* theology. This is one of the commonest complaints of the students who used the book as a text. They felt that too much is taken for granted, that insufficient space is given to elementary instruction, and that Brunner's own position is frequently vague and confused. Although the chapters are numbered and divided into sections and sub-sections, it is not easy or particularly rewarding to outline the discussion; and the appendices, being sketchy, add to the difficulty rather than give assistance. Of more crucial importance, however, is the impression that Brunner with all his flashes of insight and insistence upon the revelatory uniqueness of Christian truth does not completely succeed in revitalizing doctrine. For example, opposed as he is to all speculative and philosophical approaches to theology, he nevertheless indulges his own liking for rational and apologetic demonstration and thus shows, as Barth would doubtless insist, how little emancipated he really is from the older traditional forms.

But even with these negative observations in mind, this book is of distinct value and importance. The Westminster Press commands respect and gratitude for undertaking the publishing of such a robust and relatively expensive book in these days; it would

be a pity if the size, or the price, or the toughness of the contents interfered with the circulation and consideration which it clearly deserves.

HUGH THOMSON KERR, JR.

Orientation in Religious Education, edited by Philip Henry Lotz. Abingdon-Cokesbury Press, New York and Nashville, 1950. Pp. 618. $6.50.

In 1931 Philip Henry Lotz and L. W. Crawford edited a 721-page symposium entitled *Studies in Religious Education* which was published by the Cokesbury Press. It consisted of twenty-nine chapters written by as many authors on various phases of religious education. While that volume is still valuable as a source and text book on the subject, it was badly in need of revision and amplification. Religious education has been growing in importance and in complexity during the past half century so much so that a single volume was needed to bring its manifold aspects together into one compass. This volume edited by Dr. Lotz is a completely new book and embraces within its forty-four chapters, each written by a different religious educational expert, a full-scaled overview of the whole field. An excellent bibliography, index, directory of religious educational agencies, and biographical who's who of the authors is also included. This volume was sorely needed as a text for courses in colleges, universities, seminaries and schools of Christian education. It is of value to the lay or clerical leader who wishes to be informed on the various phases of religious educational work.

The chapters are grouped under six major headings: The Cultural and Religious Setting of Religious Education; Materials and Methods of Religious Education; Agencies and Organizations for Religious Education; Directing Religious Education; Agencies for Cooperation in Religious Education; and Wider Perspective of Religious Education. Names of prominent religious educators are included in the list of authors: Sherrill, Ligon, McKibben, Harner, Vieth, Weigle, Lankard, Elliott, Eakin, Fallaw, Shaver, Munro, Bartlett, Blakeman, Snyder, Sweet, Stock, Ross, Beckes, Knapp, Brown, Voehringer—to mention a few. The subjects range all the way from a total program for children to summer conferences and camps, Christian education of adults, religious education in Church colleges and seminaries and tax-supported colleges and universities, play and recreation, radio and television in religious education, trends in educational philosophy, home and parent education, the community and religious education, Church councils of religious education, Roman Catholic and Jewish education, religious education in other countries, lay and professional leadership education, basic Christian convictions and the World Council of Christian Education. No important phase of religious education is omitted.

No symposium, however, presents one point of view, and this volume is no exception. It lacks an orientation. It would seem that any discussion of religious education today would surely tackle that difficult and urgent problem. The chief problem in orientation in religious education is theological orientation. And while an excellent chapter by John Bennett is included on basic Christian convictions, and another is included on trends in modern educational philosophy, no chapter in this volume is devoted to the various educational points of view now operating within the religious educational movement. The volume could have been strengthened by the addition of a chapter or two on the theological and psychological aspects of religious education. The confusion in the use of the terms "religious" and "Christian" is indicative of a need for such "orientation." Some names, of necessity, are conspicuously absent from this list.

The section dealing with curriculum seems to ignore the significant development in curriculum making which has been going on in the Presbyterian, U.S.A. and other Churches. While the "curriculum patterns" now in existence are adequately and accurately described, the old idea of "content" and "experience" centered curriculum patterns are still set forth in all their older antitheses. A higher synthesizing tendency is now in the formation, and the Presbyterian system which is costing over two million dollars to produce and is now in its third year of successful operation ought to have been seriously considered as a new direction in curriculum making.

There is remarkably little overlapping in this symposium, thanks to the clear directions and careful editing of Dr. Lotz. Subjects are

succinctly and accurately treated, and bibliographical references point the student to further reading.

This book will help those who are somewhat confused by the scope, objectives and agencies of religious education to get some overview of its wide sweep of interests and activities. It will also help to crystallize religious education at this point in its history by bringing all of its phases into unity. This symposium will lend dignity and status to the whole field of religious education, and it will be a standard work for some years to come.

E. G. Homrighausen

The Place of Religion in the Public Schools, by Virgil Henry. Harper and Brothers, New York, 1950. Pp. 164. $2.00.

Mr. Henry, the author of this significant book, is Superintendent of Schools in Oak Park, Illinois. Being himself a schoolman holding an administrative position in a large metropolitan center, his statements carry weight. What he writes issues from actual experience with the subject of religion in the public schools.

It is Mr. Henry's contention that it is possible to administer public schools in such a way that moral and spiritual values may be introduced into them without involving sectarianism. The purpose of this book is "to offer basic guidance to communities desiring to experiment with an objective study of religion in the public schools." A great many people do not know that such experiments are going on in various places in this country. "Public school superintendents and teachers in many places, including some of the large cities, have been experimenting in this area for years." Mr. Henry hails the Report of the Committee on Religion and Education of the American Council on Education, and believes that its suggestion regarding the objective study of the place of religion in education by communities is sound. To be sure, there are some communities in which the subject of religion in education is "too hot" to handle, or too charged with emotion to deal with objectively. The problem is difficult.

Mr. Henry examines the major difficulties which hinder communities from making objective experiments in bringing religion and education together. He presents possible steps by which religion may be made a part of the public educational curriculum, but he cautions that this procedure must be taken slowly and in a piece-meal fashion. He insists upon the democratic participation of all groups in the formation of policies. He calls attention to the necessity for publicity if the policy is to be understood and supported by the people of the community. In the making of such a policy, many critical issues will be encountered, such as: the interpretation of religion as knowledge or as function; the use of religious practices such as Bible reading, religious festivals, prayer; the trustful acceptance or critical examination of religion; the interpretation of the Bible and the use of the various versions; the contention of some religious groups that an objective study "about" religion is impractical. Mr. Henry also deals with the difficult problem of training teachers to deal objectively with religion in their teaching. Much depends upon the preparation of the community for such experimentation, and Mr. Henry suggests that one year is a minimum amount of time needed to prepare for such experimentation even on a limited project. Once it is begun, however, expansion and improvement will take place with growing experience.

There are all kinds of books appearing at present dealing with the "relation of religion to education." The subject is one of the burning issues now confronting American culture and community life. This book offers some practical suggestions for the tackling of the problem on the community level. It has been our contention all along that while this issue has its national and therefore Constitutional bearings, much more must be done in local communities. It is high time that Churchmen, clergy and lay alike, began to help public educators in their communities to explore the possibilities of bringing religion into the schools. Much of the danger and even the bitterness surrounding this issue could be mitigated if the advocates of religion were less rigid and dogmatic about "religion." Public educators are far more fearful of the rabid religionists and their sectarian differences than they are of the militant and vociferous minority of so-called agnostics and atheists!

E. G. Homrighausen

About Myself, by Nevin C. Harner. Christian Education Press, Philadelphia, 1950. Pp. 133. $1.75.

This book, written by the Professor of Christian Education at the Theological Seminary of the Evangelical and Reformed Church located in Lancaster, Pennsylvania, is of real value to young people and to those who work with youth. Harner writes interestingly, and in a conversational style. He takes you into his confidence. The book is based upon a solid knowledge of adolescent psychology, yet it puts the nature and problems of youth in a popular and intelligible manner.

The content of the book deals with the "raw material" of adolescent life, growth in adolescence, "desires and dodges" of youth, and the problem of "weaning" youth from parental control and the home.

There is a chapter on each of the following youth problems: Getting along with others; school problems; boy-girl relationships; vocations; finding a way of life.

This book lends itself very well to personal reading. It may also be used as a text book for a course on adolescence. It would make an excellent volume to circulate among teachers of youth classes and sponsors and leaders of youth fellowships.

While the author may have intended the book primarily for the reader who is interested in the psychology of youth, this reviewer thinks that its Christology is somewhat weak and its psychology a bit unrealistic. From what we have experienced not only in our own youth, but in our association with youth today, we would say that contemporary youth is very desirous of a much more realistic theology and psychology than that which Harner describes in this book. Youth are pretty realistic today. They face a difficult future. They want to really understand themselves. And we believe that there is far more realistic youth psychology in the Christian faith than modern psychology possesses.

The Christian Education Press of Philadelphia, with Dr. Fred Wentzel as editor, is to be congratulated upon issuing a series of very useful books along many lines. And among them we count this book, in spite of our criticism. Nor should we overlook Harner's recent book published by the same Press, entitled *I Believe*.

E. G. Homrighausen

Leading a Sunday Church School, by Ralph D. Heim. The Muhlenberg Press, Philadelphia, 1950. Pp. 368.

Professor Heim has been teaching English Bible and Christian Education at Gettysburg Theological Seminary for a number of years. Some readers will gratefully remember his Bible study outlines on the Old and New Testaments.

This book has been "in the fire," so to speak, since 1927. Dr. Heim has had opportunity to test its contents in Seminary classroom, in summer conferences and camps, in ministers' and superintendents' meetings, and in leadership classes. As a result, he has given us a detailed study of the Sunday School and how to conduct it.

Chapters deal with everything related to the Sunday Church School, from its history to its smallest problem, from what Christian education is to objectives of Christian education. But for the most part, he is extremely practical. He gives helpful advice on how to administer a staff, how to improve the leadership, how to manage physical equipment, how to finance a school, how to measure teaching in a Sunday Church School, how to solve rural and small school problems.

While the organization of the School at times partakes of the congregational polity of the Lutheran Church, and while nothing very definite is said about the New Curriculum of the Presbyterian Church, it is a good book to own.

Few, if any, good books on the Sunday Church School were written for a long time, probably because the Sunday School was under severe criticism. Now that the Sunday School is again being regarded as the most important School of the Church, it is being better attended and more carefully organized and administered.

However, we do believe that the Presbyterian venture in an entirely new curriculum of faith and life for Church and School and home would revolutionize any church that really tried it. The Sunday Church School cannot stand by itself; it must become one agency in the total educational work of the whole Church. For that reason, this re-

viewer, for one, thinks that while books on the Sunday Church School are of real value, and this one is of supreme importance, they ought to move toward an interpretation of a School that needs reorientation in the whole educational program of the Church.

E. G. HOMRIGHAUSEN

Elmtown's Youth, by A. B. Hollingshead. John Wiley and Sons, New York and Chicago, 1949. Pp. 480. $4.00.

Those who are interested in the "impact of social classes upon adolescents" will surely want to read this book. Ministers, directors of Christian education, teachers, parents and youth workers will be disturbed and profited by this careful study of 735 young people in a small midwestern town. The name of the town—Elmtown—is of course fictitious. The study was made by Dr. Hollingshead (who is an associate professor of sociology at Yale University) under the auspices of the Committee on Human Development of the University of Chicago. This Committee has already produced some important documents of first-rate quality. And while the situation described in the book is "midwestern," the findings might well obtain in other social settings.

Seven major areas of social behavior of these young people were covered by this study—the school, the job, the church, recreation, cliques, dates, and sex. Elmtown has five distinct social classes; they determine the typical attitudes and values of the adolescents regarding such things as money, family, housing, residence, religion, recreation, marriage and sex. Social prestige is a powerful factor in shaping the lives of young people. It also provides a kind of traditional channel which freezes these values and attitudes.

Those interested in the religious education of youth will read that "religion to these adolescents is comparable in a way to wearing clothes or taking a bath. It is like something one has to have or do to be acceptable in society." In short, there is very little vital understanding of the meaning of religion as a force in life. Youth in the poorer classes seldom attend church, and if they do it they attend the smaller churches and then very irregularly. The moral problems involved in certain amusements bother those youths who belong to Churches with strict codes of morals. The result is often hypocrisy.

The study is based upon a careful method of securing first-hand information from the young people themselves. The most disturbing fact about the findings of this study is that while we boast about our equalitarian society our social caste system which operates in "typical" communities like Elmtown belies it. The Christian minister, educator and parent will be deeply disturbed at the seeming ineffectiveness of church preaching and teaching; they make little change in personal life and community life.

It is disturbing to see that even the Churches in an Elmtown community conform to existing social classes and their *mores* all too often, when they should be forces for the making of the beloved community. It is also challenging to note that this study confirms the conviction of many of us that youth are not altogether to blame for their actions, since they imitate the habits of their elders. Barriers between ministers and young people are high. Churches do not know the communities in which their young people live. Much Christian education seeks to protect young people from the shocking realities of modern life; it does not help young people to make responsible decisions. This is an illuminating study!

E. G. HOMRIGHAUSEN

The Lion and the Lamb, by Gerald Kennedy. Abingdon-Cokesbury, N.Y., 1950. Pp. 233. $2.50.

To a growing list of useful books in the field of preaching, Gerald Kennedy, bishop of the Portland area of the Methodist Church, has added a stimulating volume of twenty-one studies of "paradoxical truths of the Gospel." In freshness of thought and quality of style, this fifth volume from his pen does not measure up to his first book of sermons, *Have This Mind*, but it exemplifies worthily many of the homiletical principles he advocates in *His Word through Preaching*.

In presenting a series of sermons on the paradoxes of the Christian faith, Bishop Kennedy has the initial advantage of entering an untrodden field. For, apart from G. K. Chesterton's chapters on "The Paradoxes of Christianity" in his book *Orthodoxy* and Maude Royden's suggestive article on *Pagan Virtues*

and Christian Graces, no one had garnered apt scriptural statements of these paradoxes or attempted to unfold their implications in sermonic form. For this reason Dr. Kennedy has put us all in his debt and undoubtedly he has set the spark to further serious thinking along the line of this pursuit. The simple form of his subjects is arresting and makes one hasten to investigate how he resolves such paradoxes as, Logic and Life, Sin and Grace, Despair and Hope, Necessity and Freedom, Tension and Peace.

As already intimated, this is not Dr. Kennedy's best book. Its over-all weakness stems from the absence of a precise statement of each paradox and of the adoption of an efficient strategy for its solution. To illustrate: Some of the paradoxes are merely topical and have no exegetical warrant from the New Testament. In Chapter VII, John 16:33 is the scriptural basis for the sermon on the paradox of "Sorrow and Joy," but few would use this text for anything but a sermon on the conquest of the "world within" taking precedence over the conquest of the "world without." With Chapter XXI, it is not a paradox of the Gospel but an initial tension between the Judaistic concept of God and that of early Christianity; and if texts were merely springboards, Psalm 147:3-4 would be better here. In not a few, the paradox is manufactured topically, but scripturally it has been warranted by bringing odd texts together to shape its poles, and hence its real nature is not clear and its strictly exegetical identification is not established. For example, in Chapter XVI, Hebrews 4:9 and Matthew 5:48 are used as scriptural texts, but no mention is made of the dependence of Matthew 5:48 upon Jesus' theological presupposition, "The time is fulfilled and the kingdom of heaven is at hand." Hence the alleged paradox breaks down. Regarding strategy, moreover, it would have been a more cogent enterprise to work from the proposition that the *Christian* Gospel has the answers to the paradoxes of *religious* experience.

The author's use of quotation is skillful and his illustrative materials come from the walks of common life. No one will read this book without acquiring a harvest of seed thoughts and many helpful insights into the construction of a Christian philosophy for daily living.

DONALD MACLEOD

Signs of Hope in a Century of Despair, by Elton Trueblood. Harper and Brothers, New York, 1950. Pp. 125. $1.00.

Few religious leaders in America in the postwar period have made more wise observations and have spoken with more forthright emphasis than Elton Trueblood. As professor of philosophy at Earlham College, his thinking is sharpened in the company of young and inquiring minds; and his steady itinerary among various and widespread religious groups gives him a unique sensitivity to the moods of our times. Out of such experience he gives us a fourth book that fits into the thought pattern of three others: *The Predicament of Modern Man*, *Foundations for Reconstruction*, and *Alternative to Futility*. In this way Dr. Trueblood has carried us along with the development of his thought during the past six years.

In this most recent volume, the author does what the title suggests: he examines and evaluates the signs of hope in a century of despair. These he names as the ecumenical movement, a newly vitalized theology, lay religion, and the growth of the "cell" movement. And in this, as well as in his previous books, Trueblood confirms his reputation as "a profound analyst of the spiritual situation of our time." Although he is more of an observer than an original thinker, yet his positive emphasis and willingness to go to all lengths for his belief make his writings as mirrors to show us where we are and the price necessary to supply and establish a way out.

DONALD MACLEOD

The Higher Happiness, by Ralph W. Sockman. Abingdon-Cokesbury, New York, 1950. Pp. 174. $2.00.

To a growing list of thoughtful expositions on the Beatitudes of Jesus, Ralph W. Sockman, for thirty-three years the minister of Christ Methodist Church, New York City, adds another. And in this, his fourteenth book, he sustains admirably his reputation as one of the most interesting and thoughtful preachers in America today. *The Higher Happiness* claims a secure place with similar volumes upon this subject by James Reid,

Oswald Dykes, Bishop Gore, and Gerald Heard.

After a brief introduction in which he defines the prerequisite to Christian blessedness as the change of "the seat of sovereignty from self to God," Dr. Sockman writes eight chapters, each of which bears an arresting title and attempts to show what basic qualities are concomitant with the blessed life. Here is a preacher who possesses certain qualifications to an exceptional degree. Dr. Sockman is always intensely interesting and for him Christianity is "something to get excited about." He knows life and the variety of his literary and personal references is amazing. No one can lay down this book without feeling that here is a preacher with a combination of Christian manliness and warm-heartedness all too rare in this generation.

There is, however, in this series a missing note that leaves one somewhat dissatisfied. That missing factor is the accent on grace. As John Dow put it so truly concerning the Beatitudes: "Grace is always in the field ahead of Christian endeavor" (*This is Our Faith*, p. 201). And this accent would correct two other weaknesses. It would supply more unity to the series which at present is loosely topical rather than set within a definitely theological pattern. Further, instead of a presentation of Jesus as one who steps in and out of the picture, he should stand in the foreground as the type of man to whom men could aspire in order to be adequate to the demand and claim of the Beatitudes.

DONALD MACLEOD

I Believe In . . ., by Norman Snaith. S. C. M. Press Ltd., London, 1949. Pp. 124. 6s. (Macmillan, Toronto, $1.65).

This little volume consists of a series of articles on the Creed, written for *The Methodist Recorder*, by Professor Norman Snaith, Wesley College, Headingly, Leeds. This writer takes the Nicene Creed, more familiar to English Methodists, and, clause by clause, he presents seventeen thoughtful expositions upon it. At the close he adds a short bibliography with suggestions for the general reader "who has no technical knowledge of theology."

Professor Snaith is a clear and competent writer. These messages are intended for laymen and come to grips with many of the theological illusions which the rank and file possess. Though a proficient linguist, he does not limit his discussions to problems of syntax, but he is always cognizant of the larger historical and theological context. Hence his thinking provides us with many new and suggestive leads and, above all, with that peculiar originality that careful study of the language of the scriptures provides.

His initial chapter on "One God" sets the tone for the discussions that follow. His Doctrine of God begins with the Trinity, which he considers from the point of view of an experience, and upon which he feels a sound evangelicalism must depend in order to repair the damage done by the loosely defined "binity" of our time. Among a number of useful chapters, the article on "Baptism" deserves special mention, chiefly because it clarifies much fuzzy thinking upon the subject and dismisses many of the irresponsible statements of which even contemporary clergy have been guilty.

The quality of these chapters is consistently good with the exception of Chapter XV, with which many will take issue, especially on account of Professor Snaith's rejection of the phrase, "Body of Christ" as defining the Church and his preference for "the People of God." Not a few will aver that the Church is really both, the former being the complement and corrective of the latter.

As in his earlier volume, *Distinctive Ideas of the Old Testament*, Professor Snaith has done a real service in shedding new light upon many subtle and perennial problems. Happily he waives any presumption to answer all the questions and, therefore, we respect his authority more assuredly.

DONALD MACLEOD

The Gospel in Hymns, by Albert Edward Bailey, Charles Scribner's Sons, New York, 1950. Pp. 600. $6.00.

Professor Bailey's study of the background and interpretation of 313 hymns in common use today is an ambitious project and gives new and needed impetus to the study and performance of hymns. He has chosen these hymns on the basis of their appearance in ten representative, contemporary hymnals of the United States, Canada, and England, selecting for special study those hymns which

appear in at least six of these ten hymn books.

This volume is a very attractive one and is profusely illustrated with pictures that are of unusual interest. The book has an excellent bibliography and a very complete set of indices, including one which lists the page numbers in the hymnals for each hymn discussed.

The work is chronological in form and deals with hymns as they appear in English from the sixteenth century to the present time. Its basic premise, in the words of the author, is that, "Hymns embody more than a person's reflection of religion. They reflect also the social beliefs and practices of the age that produced them."

In reading this book from beginning to end one is conscious of the fact that the author is a lover of hymns and hymn singing and that he is anxious to jar us loose from the devitalized singing, so prevalent in our churches. We are using it as a text book at Princeton Theological Seminary with the hope that its numerous interesting and enlightening suggestions will bear fruit ultimately in the local churches the world over.

DAVID HUGH JONES

A Dictionary of Church Music, by G. W. Stubbings, The Philosophical Library, Inc., New York, 1950. Pp. 128. $3.75.

This book has been compiled with the view of giving short explanations of the principal technical terms, together with concise information about the most important topics relating to the subject of Church Music.

There is much useful information provided for some one, but we are not exactly certain for whom. The well informed man does not need the book and the average layman will have difficulty in understanding many of the articles. This latter statement is based upon actual experience with several students at Princeton Seminary.

The idea back of the book is a good one, but the author is only partially successful in setting forth his idea.

DAVID HUGH JONES

Church Union: Why Not?, by John R. Scotford. The Pilgrim Press, Boston, 1948. Pp. 123. $2.00.

In this book Dr. John R. Scotford, until recently the editor of "Advance," seeks to appraise the present position and future prospects of that union movement which is so marked a feature of contemporary Church life, not only in America, but throughout the entire Christian world. Dealing particularly with the movement in America, he points out that various factors have combined to produce a concern for church union. Such modern inventions as the automobile, the movies, and the radio have served to unify America in a manner previously unheard of. The practical necessities of Church life—e.g. the desire for better educated ministers and for richer church programs—have made it increasingly difficult for smaller congregations and denominations to survive. And the emergence of the monolithic Church of Rome as an active element in American life has challenged Protestant divisiveness.

What obstacles stand in the way of Church union? Surprisingly enough theological differences have done very little to keep denominations apart. Different types of church organization—Episcopal, Presbyterian, and Congregational—have not proved insuperable—in the United Church of Canada (1925), for example, or the Church of South India (1947). At one time churches tended to social stratification, the economically privileged belonging to one congregation, their less privileged neighbors to another; but, while this situation still exists in some places, it is gradually being eliminated, if only because economic conditions are reducing the numbers both of the very rich and the very poor. The most serious obstacle to church union, in Dr. Scotford's judgment, can be summed up in the phrase, "institutional loyalties," which he describes thus: "every denomination has a bureaucracy of sorts, and it is the nature of any bureaucracy to be instinctively cool to any proposal which would require it to change its ways" (p. 33).

None the less, the movement for church union has made great strides in America, especially during the past half-century. Inter-church organizations have been formed in which a number of denominations co-operate—e.g. the Foreign Missions Conference of North America. Locally, various devices have been employed to eliminate, or at least mitigate, competition—for example, the Community Church movement which flourished in the nineteen twenties. Organic mergers

have brought together in incorporating unions not only denominations of the same ecclesiastical parentage, such as the Methodists, who united in 1939, but also groups of different parentage, such as the Congregationalists and the Christian Church, which united in 1931.

This movement for union in the United States, in Dr. Scotford's judgment, is likely to grow, at least up to a point. But if it is to achieve its maximum good, local church members must play a larger part in it than hitherto, by enhancing the prestige of the state and local councils of churches, by co-operating interdenominationally in such enterprises as Daily Vacation Bible Schools and preaching missions, and above all by realizing the depth and urgency of the world's spiritual need, which only a united church can adequately meet.

Dr. Scotford clearly considers the growing trend toward church unity to be a movement of the Holy Spirit. With such a judgment the present reviewer entirely agrees, believing that when Jesus Christ prayed "that they may all be one" He meant exactly what He said. It is to be hoped that this book will be widely read and pondered; for if it is, it should make a valuable contribution to the current movement towards greater unity, both in organization and in spirit, among the followers of Jesus Christ.

NORMAN VICTOR HOPE

Here I Stand: A Life of Martin Luther, by Roland H. Bainton. Abingdon-Cokesbury Press, New York and Nashville, 1950. Pp. 422. $4.75.

Few men in history, it is safe to say, have been so differently estimated as Martin Luther, the originator of the Protestant Reformation in Germany. By his friends and followers he has been almost canonized as a saint and hero; by his detractors and enemies he has been—verbally at least—cannonaded as a troubler of Israel and a renegade from Holy Church. In this book Dr. Roland H. Bainton, the distinguished incumbent of the Titus Street chair of Church History in the Yale University Divinity School, seeks not so much to excoriate or to exculpate as to expound and explain the essential Martin Luther.

To this task Dr. Bainton brings all the necessary qualifications. For years he has applied himself to the task of mastering the voluminous, not to say mountainous, literature of the German Reformation, so that he writes out of a great fullness of knowledge. Moreover, he knows in detail not only the religious situation in the Europe of Luther's day, but also its political alignments, by which—for good or ill—Luther and his Reformation movement were appreciably affected. And Dr. Bainton has the closest sympathy with Luther's fundamental aim in all his life and work, namely, to know God as He has revealed Himself in Jesus Christ and to make Him known to others.

The fruit of Dr. Bainton's reading and reflection, as distilled in this book, is a discerning portrait of Luther—and not only of the man, but also of his teaching on certain fundamental matters and of the movement which he inaugurated and inspired. Stress is rightly and fittingly laid on the profoundly religious motives which impelled Luther to protest against the unholy traffic in indulgences—"the bingo of the sixteenth century," as Dr. Bainton aptly calls them—and finally, by inexorable logic, to break completely with the Roman papacy. The difficulties which confronted him in his life-work as a Protestant Reformer are clearly set forth—his own melancholic temperament, the excesses of the left-wing radicals whom the Reformation movement produced, or at least publicized, the implacable hostility of the Roman hierarchy and of some of the territorial princes of Germany, and the opposition of the Emperor Charles V, whenever he was able to give his undistracted attention to German affairs. Despite such fightings without and fears within, however, Luther not merely made good his protest against Roman Catholic corruption and idolatry, but set up a flourishing church of his own, equipped with everything needful for the edification and extension of his newly-founded Protestant group. Such an undertaking was not only courageous but arduous; and Dr. Bainton rightly emphasizes Luther's fortitude, his many-sided capacities and his diligence as the chief architect of German Protestantism.

It ought to be added that this book—unlike many other products of the intensive *Lutherforschung* of the past half-century—is interestingly and even entertainingly written. It

richly deserves the Abingdon-Cokesbury award which it received.

NORMAN VICTOR HOPE

The Private Devotions of Lancelot Andrewes. Translated from the Greek by John Henry Newman. Abingdon-Cokesbury Press, New York, 1950. Pp. 197. $1.25.

Christians everywhere will welcome a new edition of this devotional classic which has proven a deep inspiration to great souls throughout three centuries. The present edition is made by the photographic process from an edition long out of print. Those who wish to know something of the stormy polemic and doctrinal questions which surrounded the career of Bishop Andrewes, may refer to the biography by Alexander Whyte in the edition published by Olysbart Anderson and Ferrier, of London, in 1896. The title of that edition is *Lancelot Andrewes and His Private Devotions.*

To any not familiar with the devotions it should be said that Bishop Andrewes was court chaplain to James the First in addition to many other offices. He was chairman of the Committee which translated the first portion of the Old Testament in the common English text which has come to be known as the King James Version.

Though originally written in Greek and composed for his own private devotional life, these prayers and especially the confessions bear the stamp of Scripture and the noble English of the period very strongly reminiscent of the Authorized Version, though made as a separate translation. Aside from the Bible itself and particularly the Psalms, there is no deeper devotional literature, especially in confession and contrition. As an example of the use of these Devotions the writer has seen the volume of them used daily across the years by Samuel M. Zwemer with notations in English and Arabic in the margins which mark spiritual crises in many different parts of the world.

There are indeed personal matters which refer to the time, place and position of the author which the reader for devotional use must translate to his own case. There are references to the Virgin Mary and other matters which would at least be classed as exceedingly high church. It is interesting to note that Bishop Andrewes uses the very phrase "the Church ecumenical" and he had a truly fine and clear idea of the worldwide church of Christ three centuries ago which would do credit to a modern member of the worldwide Christian fellowship. The Devotions are a great classic for real prayer, the outpouring of a contrite heart and real penitence and searching of the soul.

J. CHRISTY WILSON

Sagebrush Circuit, by Kendrick Strong. The Macmillan Company, New York, 1950. Pp. 194. $2.50.

The author of this book went out to the far west on a summer assignment under National Missions. He found many unusual problems including two very attractive young ladies who were using the church building for meetings of the "Single Gospel" sect. The people of the small village of less than a hundred and the surrounding ranches were practically split into two more or less hostile camps on the sect-church division, though both were using the same building.

The "young reverends" as the girls were known would pray loudly for the unregenerate young minister, and the prayers were heard by the object of the intercession since he lived in the back part of the church. The problems of the people made him feel impelled to stay on through the winter for an interneship year. His brother came out to live with him and a larger parish was organized to include a ranching region where there was no church.

The story is delightfully told and so true to fact that those who have been out in these western fields will not want to miss this charming and in places humorous review of the conditions under which the work was accomplished. It is told in story form and to us was of far greater interest than mere fiction. All who are or have been connected with National Missions service and student projects in the west will thoroughly enjoy this fine story.

J. CHRISTY WILSON

Learning a Foreign Language, by Eugene A. Nida. Foreign Missions Conference of North America, New York, 1950. Pp. 237. $2.00.

This volume is a new technical handbook designed for missionaries but of immense value to anyone who faces the task of mastering a foreign language.

Dr. Eugene A. Nida is a pioneer and leader in the field of recent advances in understanding language structure and in teaching linguistics according to modern scientific methods. Dr. Nida and Dr. Kenneth L. Pike of Michigan University made great strides in the morphology of languages as well as the science of phonetics and phonemics in connection with the work of the Wycliffe Translators and their summer sessions at the University of Oklahoma. At present Dr. Nida is the Secretary for Translations of the American Bible Society and this autumn gave the "Student Lectures on Missions" at Princeton Theological Seminary.

Though the Wycliffe Translators have been especially concerned with the reduction of aboriginal languages to written form and the translation of the Bible into these languages, the present book is intended for all missionaries and others who must learn a new language. In some areas of the world there are excellent language schools and certain languages may be studied in this country with profit for a year before the missionary candidate leaves for the field. In every case a previous knowledge of phonetics or the study of sounds, structure or the pattern which underlies all languages, and the techniques of learning a language should be thoroughly understood before the person begins the actual learning of the new tongue.

The book sets forth many things that have been learned about teaching languages. For instance, the very simple dictum that words should not be learned as separate items but in the context in which they will be used. Again the proper order in a new language is: hearing before speaking, speaking before reading, and reading before writing.

It is a well known fact that children learn a language much better than adults, and just as Christ said we must all become as little children before we can enter the kingdom of heaven, so this is also true of one who would learn a new language. The absolute necessity in the case of an adult is that he can and will deflate his ego and become uninhibited like a child in the matter of endless repetition and the correction of even trivial errors.

We rejoice that Christians have been leaders in the advances in recent years of linguistics as a science. In this book the findings in the field of languages are organized for the benefit of practical study. Dr. Nida has made, in this volume, a notable contribution to Christian missions as well as general language study and mastery.

J. Christy Wilson

The Code of Maimonides, Book Thirteen, Civil Laws, translated by Jacob J. Rabinowitz. *Yale Judaica Series* (Vol. II), Yale University Press, New Haven, 1949. Pp. 345. $5.00.

The Code of Maimonides, Book Fourteen, Judges, translated by Abraham M. Hershman. *Yale Judaica Series* (Vol. III), Yale University Press, New Haven, 1949. Pp. 335. $5.00.

These two books are the beginning of a fourteen-volume series which will constitute the first attempt to present the *Code of Maimonides* in English or any other language on the basis of a scholarly rendition of the original Hebrew, utilizing the Mishnaic, Talmudic, and other sources.

In the Book of Civil Laws, Maimonides strove to furnish an all-inclusive code of native Jewish law and mores in methodical systematization. Included here are five treatises dealing with the laws of hiring, borrowing, and depositing, creditor and debtor, pleading, and inheritance.

In Judges, are five treatises also. These encompass the laws of Sanhedrin, evidence, rebels, mourning, as well as kings and wars. The laws concerning Sanhedrin deal with the judiciary and jurisprudence in olden Israel, the constitution and jurisdiction of the courts, and the substantive and procedural rules governing the administration of justice.

Completed in the latter part of the twelfth century, the *Code of Maimonides* is the most exhaustive work of codification in the entire realm of rabbinical literature. It represents the culmination of over fifteen centuries of uninterrupted legal development among a people for whom the study of law was a mode of worship.

Students of Judaism will find these two volumes of the outstanding medieval thinker

exceedingly useful and will await with much interest the publication of the remaining parts of the series.

EDWARD J. JURJI

The Thought of the Old Testament, by Christopher North. The Epworth Press, London, 1948. Pp. 62. 3s.

This small book consists of three lectures given by Prof. North in Swansea at an Easter Vacation School organized by the Welsh Department of the Ministry of Education. The titles of the three chapters are God, The World, and Salvation. The writer admits that there is nothing very new in them, but he hopes that they may be useful to teachers and students in the present dearth of textbooks on Old Testament theology. In general these lectures "outline the faith of the Old Testament in the centuries immediately preceding the rise of Christianity." The conclusion to which the author comes in this study is that the "Old Testament religion was, in its essential principles, as much a religion of grace as that of the New, that there is a general parallelism between the leading ideas of the two Testaments, most of what is commonly regarded as peculiar to Christianity being already foreshadowed in the religion of Israel."

Although the standpoint of the writer is "broadly that of the fifth and fourth centuries B.C." (p. 13), for his "most revealing passage about God in the Old Testament" he turns to Exodus 3, which is centuries earlier. This must have been a little confusing for the student who was listening to these lectures, in spite of the speaker's attempt to justify this procedure. It is obvious from the outset, therefore, that the "thought of the Old Testament" cannot be made coextensive with the thought of Judaism in the fifth and fourth centuries B.C.

To say that the Exodus of the Old Testament corresponds to the Resurrection in the New (p. 16) is certainly not a happy comparison, especially in the light of Luke 9:31.

God and His relation to the world is discussed in Chap. 2. Man and his physical and psychical make-up are described in the terms that the late Prof. H. W. Robinson has made familiar to every Old Testament scholar. God's fellowship with man, broken by sin, is restored through numerous intermediaries, like "the Angel of Yahweh," the prophetic word, the Spirit of Yahweh, and Wisdom.

Lastly, the problem of sin and its remedies is taken up by the author. Salvation, in the Old Testament, depends entirely on God's grace as in the New. The book closes with a few references to certain eschatological themes.

As an exceedingly brief survey of some of the main theological subjects, this book may find a realm of usefulness in certain circles, but it is too fragmentary to afford any real grasp of the subject.

CHARLES T. FRITSCH

Slavery in the Ancient Near East, by Isaac Mendelsohn. Oxford University Press, New York, 1949. Pp. vii and 162. $3.75.

In this book Prof. Mendelsohn, the Gottheil Lecturer in Semitic Languages at Columbia University, investigates thoroughly for the first time the institutions of slavery as they existed in the Near East from the middle of the 3rd millennium B.C. to the beginning of the Christian era. The study is based on a careful analysis of the original sources as found in Sumerian, Accadian, Ugaritic, and Old Testament texts. The book is of value not only to the historian of this ancient period, but to the student of economics and sociology as well.

From his investigations of these documents from the various civilizations of the Near East, the author concludes that "the slave institutions of the Near East show a surprising similarity in regard to origin, function, and character" (p. 121). With the exception of the state and temple slaves, the proportion of the unfree population in the Near Eastern countries was insignificant in relation to the free population. This was due in large part to the fact that the basis of society in these lands was the free tenant-farmer and share cropper in agriculture and the free artisan and day laborer in industry. The slave, legally, was a chattel, but that he was a human being and that he possessed certain inalienable rights found its expression also in the law codes. The slave was taken for granted as part of the social structure in every land, and no word of protest is raised against the institution anywhere, with the exception of Job 31:15 in the Hebrew tradition.

In contrast with the institutions of slavery

with which we are familiar in Rome and America, the system in the Near East was characterized by the fact that slavery was chiefly the result of poverty, and that the slave lived and toiled shoulder to shoulder with his master in the field and in the shop.

The institution of slavery in the Old Testament is seen here in the clear light of those systems which existed in the surrounding nations, but the author has adduced little new material to add to our knowledge of the status of the Hebrew slave.

CHARLES T. FRITSCH

The Apostle Paul. His Life and His Work, by Olaf Moe, translated from the Norwegian by L. A. Vigness. Augsburg Publishing House, Minneapolis, Minn., 1950. Pp. 577. $4.75.

In 1923, Dr. Olaf Moe, Professor of New Testament at the Free Faculty of Oslo, Norway, published his great work on the life of St. Paul. The Augsburg Publishing House is to be commended for finally acquainting the American public with this scholarly biography of the Apostle of the Gentiles. It represents the conservative theological scholarship of the continent at its best. The author did not intend to give an entirely new interpretation of St. Paul, but rather in a critical way to combine and put at the general public's disposal, what the scholarship of his age had brought to the light. Sir William Ramsay, Adolf Deissmann and Zahn are the authorities to whom he is particularly indebted. But he has a wide and competent knowledge of all the pertinent literature on his subject, and he never follows other people's opinions in an uncritical way. The style is less popular than that of David Smith; in turn he does not have the latter's tendency to endorse the legendary features of the later tradition. His is strictly the Paul of Acts and the Epistles.

In general, the book adopts the outline of the Acts of the Apostles, which is interspersed with brief analytical summaries of each of the Pauline letters in their respective places. He holds that Paul was released from prison in Rome in A.D. 60 and incarcerated again in A.D. 63. Consequently the letters of the captivity would belong to the period of the first imprisonment, the Pastorals to the intervening period and the second imprisonment. Prof. Moe deliberately refrained from discussing the theology and religion of St. Paul in detail or in a systematic way, and what he says about the character of the Apostle remains sketchy, too. Dr. Deissmann had conceived of a more comprehensive view of the life of Paul than either the historians or the theologians were used to present, a treatment, by which Paul's character and religion would contribute as much to the picture as his environment. Through his one-sidedness, Dr. Deissmann had vitiated his own presentation. But the problem was clearly seen and there is hope that some day the task will be performed. In the meantime the lover of Paul has to content himself with purely historical works such as Moe's and Smith's, on the one hand, and the theological and religious treatments given e.g. by T. R. Glover and Wilfred L. Knox, on the other.

OTTO A. PIPER

The Cities of St. Paul. Their influence on his life and thought, by W. M. Ramsay. Baker Book House, Grand Rapids, Michigan, 1949. Pp. xv, 452. $4.00.

This is the second in the series of reprints of the works of Sir William Ramsay. The original had been published in 1907. In this work, the historian Ramsay is perhaps at his best. He gives detailed treatments of the history, constitution and the cultural life of the cities of Eastern Asia Minor, which are connected with the name of St. Paul, viz. Tarsus, Antioch in Pisidia, Iconium, Derbe and Lystra. Very little is said about the latter two, because so little is known of them. As a matter of fact, very little has been done for the archaeology of that part of Asia Minor since the days of Sir Wm. Ramsay, and thus this still remains after 43 years the standard work in the field. Its purpose is not so much to discuss theological problems as rather to study the historical conditions, under which Paul lived and worked. The author is inclined to see in Paul the complete blending of Hebraic and Hellenistic traditions, probably overrating the Hellenistic elements in some of Paul's ideas. But he certainly succeeds in catching the Hellenistic atmosphere of the age and in pointing out how Paul's view would challenge the Roman Empire. In this respect the author emphasizes the pa-

thetic fact that Paul's reliance on education and the educated middle class instinctively gave prominence to that element of the population, which over against the army and the uneducated classes would have been capable of restoring the weakened empire to real strength.

Historians will not agree with every detail of Ramsay's lively presentation. But he certainly presents a picture full of life and contrasts of those ancient cities of Pisidia and Cilicia. Over against the oversimplifications of the theologians he rightly insists that every historical detail of the Book of Acts must be taken seriously, if the story is truly to be understood. The divine Providence, as he rightly points out, is not an arbitrary arrangement, but rather uses people in their historical circumstances.

OTTO A. PIPER

The Biblical Theology of Saint Irenaeus, by John Lawson. The Epworth Press, London, 1948. Pp. 307. 21s.

The importance of Irenaeus in the history of the early Catholic Church can scarcely be exaggerated. Having been born in Asia Minor, he spent his youth in Smyrna where he knew Polycarp (who, according to tradition, while still a child had seen the aged Apostle John). In his middle and later life, Irenaeus was presbyter in Lyons, Gaul, where he succeeded Pothinus as bishop (about A.D. 180). While presbyter he was sent to Rome on a special mission. Thus Irenaeus was acquainted at first hand with Christianity in Asia Minor, Rome, and Gaul. More than any other figure of that century whose writings are still extant he binds together the Eastern and the Western Christianity of his day.

The chief literary contribution of Irenaeus was five books of what amounts to a system of Biblical theology. Starting his work with a view to confuting Gnostic heresy (the title of the treatise is "A refutation and Subversion of Knowledge falsely so called," commonly cited under the simpler title, "Against Heresies"), the material grew as he progressed. Before he had finished, he had not only covered Gnosticism in its various forms (Books 1 and 2), but had also presented the sound Christian position as he understood it (Books 3 to 5). Throughout the entire work, Irenaeus shows himself to be a man of one Book, the Bible, and develops a theology which, in essentials and apart from certain allegorical excesses, has stood the test of succeeding centuries.

As would be expected in view of the importance of Irenaeus, there is an extensive literature on his theology. It is the aim of Mr. Lawson to make a distinctive contribution by establishing "the primitive and Biblical character of most of the important ideas of S. Irenaeus in a more comprehensive, connected, and definite way than heretofore" (p. 18). In this aim he has achieved a remarkable degree of success. He divides his material into two main parts, "Saint Irenaeus on the Use of the Bible" (where he deals with such topics as the inspiration and canonicity of Scripture, the exegesis of the Bible, and the legitimacy of the living voice), and "The Theology of Saint Irenaeus as a Biblical System" (dealing with Irenaeus's quaint simile, "The Two Hands of God" [= the Son and the Holy Ghost], as well as his doctrine of Recapitulation, the Church, and the Christian Hope).

The whole book is a refreshing presentation of the work of an early Biblical theologian whose virile and forthright exposition still has much of value for today. Mr. Lawson's book, it ought to be mentioned, is a thesis which he presented at the University of Cambridge for the degree of Bachelor of Divinity, and was written during the war years while the author was pastor of several small Wesleyan churches.

BRUCE M. METZGER

From Constantine to Julian, by Hans Lietzmann. Translated by Bertram Lee Woolf. Lutterworth Press, London, 1950. Pp. 340. 21s.

This is the English translation of the third of a series of five volumes planned by the late Professor Hans Lietzmann (the successor to Harnack at the University of Berlin) to cover the whole period of the early Christian Church. The present volume, entitled in the German original, *Die Reichskirche*, covers the period in which the Church, emerging from the persecution under Diocletian, found comparative security under Constantine. Besides sketching the background of secular history of that period, the author deals at length with the stormy years

of the Arian controversy down to the short-lived imperial attempt at a pagan religious revival under Julian the Apostate.

The learning and brilliance of Professor Lietzmann need no commendation. His ability to analyze complex cross-currents of historical theology and to present the synthesis in clear and interesting narrative has been justly the object of admiration and envy of other Church historians. It is altogether a cause for satisfaction that three volumes of Lietzmann's History are now available in English. One must regret, however, that the translator, Dr. Bertram Lee Woolf, has not done a job which is commensurate in all respects with the excellence of the original. For example, he confuses the drift of the German text and attributes to Athanasius the heresies of Marcellinus (p. 190). Again, through a misunderstanding of the use of a common German idiom, he makes Diocletian die twice, once in 304 (p. 67) and again in 316, which is the correct date of his death (p. 78). It is to be hoped that when a second printing is called for, these and certain other infelicities will be corrected.

BRUCE M. METZGER

The Epistle to Diognetus. The Greek Text with Introduction, Translation and Notes, by Henry G. Meecham. Manchester University Press, Manchester, 1949. Pp. xii and 165. 18/- net.

This book by the Principal and Duckworth Tutor in New Testament Language and Literature of Hartley Victoria College, Manchester, and Lecturer in New Testament in the University of Manchester, was partial fulfillment of the requirements for a D.D. degree in the University of Manchester.

The subtitle is to some extent indicative of the scope of the work. The first section deals with the following: "Apologetic Class and Aim," "Title and Plan," "Literary Form," "Vocabulary, Grammar, and Style," "Authorship and Date," "Teaching," "Literary Relationships," "Integrity," "History of the Text," and a "Select Bibliography." The second section is comprised of the "Text, Translation, and Notes." To the main body of the work a few "Additional Notes" are appended on "The Imitation of God (x, 4-6)," "The Deification of Man," "Guarded Tradition," "*Diognetus* and the *Apology of Quadratus*."

The author rightly contends that the *Epistle to Diognetus*, according to aim and content, should be classed with the Apologists rather than with the Apostolic Fathers as is often the case (p. 4). On the basis of Adolf Deissmann's distinction between a letter and an epistle, he concludes that in literary form the work is "an apologetic treatise in epistolary dress" (p. 8).

Meecham made an outstanding contribution by analyzing the 698 words (excluding proper names, pronouns, and the article) of the epistle as he did in a former work, *The Letter of Aristeas*, by determining their relationship to classical and post-classical Greek, the LXX and the New Testament, their frequency, and by seeking out "apparent synonyms." This, in addition to his careful characterization of the orthography, inflexion, and style, supply a solid foundation to determine whether the *Epistle to Diognetus* could have been written by an author or authors whose writings have survived. Application of this carefully prepared tool would have taken the author too far beyond his original purpose and he let it suffice to give a summary of what others thought on the matter without hazarding an opinion himself. "The door of speculation," he states, "thus stands wide open, and many have not hesitated to enter boldly in" (p. 16). He does use these findings to help determine that chapters xi and xii were not written by the same author as chapters i-x (p. 65).

Relating the epistle to what might be defined as its "place in life" he suggests a "relatively early date," *c.* A.D. 150, for its composition (p. 19); a now generally accepted view.

The author discussed the teachings of the epistle at great length (pp. 19-53). In this respect redemption and atonement could very conveniently have been treated under a separate heading instead of under the section where he discussed the doctrine of God (cf. e.g. L. B. Radford, *The Epistle to Diognetus* [London, 1908], pp. 40f.). One questions what Meecham describes as the clarity of the predominance of "moral influence" and of "the moral theory of atonement" in the epistle (p. 24). The author of the epistle proper dealt too emphatically with the idea of the Son of God as a "ransom" (ix. 2) and with the idea of an "exchange" (x. 3) before

he came to that part which Meecham adduces as evidence for his point of view. In addition to this one finds a rather inconsistent interpretation and translation for the same sentence in this context: On p. 24 it reads: "How *greatly* will you love Him who so first loved you?" on p. 87: "Or how will you love Him who so first loved you?"

Meecham's task was made more difficult because he had to deal with two authors. Sometimes he seems to have lost sight of this, e.g. he speaks of "the author's syntax" —in the singular—in summarizing the syntax of the whole epistle (p. 13), or of the author's style and then proceeds to quote from chapter xii as well (*ibid.*), or, in summing up his findings on the entire epistle's relationship to the New Testament, he simply states "that the author is familiar with most of the New Testament books" (p. 56).

Regarding the literary relationships of the epistle it is noteworthy that there are no direct quotations from the Old Testament and, although there are "abundant echoes [of the New Testament], especially of Pauline writings," there is only one precise citation from the New Testament (xii. 5) (pp. 56f.).

Meecham weakens J. Armitage Robinson's argument considerably that the *Preaching of Peter* lies behind the epistle (pp. 58f.). But he found data which "attest some contact of the Epistle with the Apology [of Aristides]" (p. 61). He marshals conclusive arguments in support of the now generally accepted theory that Justin Martyr, to whom the epistle was formerly ascribed, could not have been the author (p. 62). Harnack and Geffcken's theory of literary connection between the epistle and the *Protrepticus* of Clement of Alexandria is reduced to "general resemblances" (p. 63).

Meecham follows F. X. Funk's Greek text with slight deviations. He also supplies a handy, concurrent *apparatus criticus*.

Compared to other English translations his translation shows elements of originality and is marked by clarity which rests on contemplated interpretation in many places as his Notes testify.

The most valuable part of the book is undoubtedly the Notes (pp. 92-142). Due to their great variety they defy brief characterization. In addition to explanations of difficult passages their value consists in numerous references to Scripture, early Christian literature, pagan writings, and in an abundance of bibliographical annotations.

Those interested in patristic studies owe the author of this work much for his valuable and attractive contribution to this now slowly growing and much neglected field of scholarship.

DANIEL J. THERON

Selected Poems of John Oxenham, edited by Charles L. Wallis; with a biographical sketch by Erica Oxenham. Harper and Brothers, New York, 1948. Pp. xxvi and 178. $2.00.

Few readers of John Oxenham's verses realize that his real name was William Arthur Dunkerley, and that before adopting the nom de plume at the age of 44 he had engaged in business in England, and France, and had lived the life of a New Jersey commuter to New York City. His daughter Erica, in a delightfully written biographical sketch, traces his experiences as a sales agent, and advertising man, before turning his whole attention to writing. Convinced that the public would not take W. A. Dunkerley, the well-known advertising man, seriously he adopted the pseudonym destined to become a household name in the English speaking world among people who appreciate religious poems of deep spiritual insight and enduring beauty.

The distinctively Christian note in Mr. Oxenham's poems, which has earned for him his well-deserved reputation as a prophet of the Christian way of life, is reflected in the titles chosen by Mr. Wallis for the ten groups of poems published in this volume: God's Friendly Hand, The Eternal Christ, The Pilgrim Way, When He Tries the Hearts of Men, The Call of the Dead, The Sacraments, Sanctuary, Te Deum, God's Tomorrow. All told there are one hundred and forty-three gems in this collection many of which never before have been published in the United States, and some of them from heretofore unpublished manuscripts.

Ministers of the gospel find Oxenham's verses both pertinent and quotable. Phrased in the simple, unpretentious language of every-day life, his poems nevertheless have an exalted lyric quality. Like our Christian hymns they inspire their own music in the soul. Two of his hymns, "'Mid all the traffic of the ways," and "In Christ there is no East or West" are among the favorites in the most

recent Presbyterian Hymnal. No Christian poet has succeeded better than Oxenham in making the eternal Christ real as our personal contemporary. This note is well summed up in his lines:

As Christ was then, so God is now,
Tender, loving, true.
Friend of friends to the men of old,
So will He be to you.

This is the kind of a book which will wear well in the Minister's study. Its inspiring lines will bring many a lift, via the pulpit, to the man in the pew.

HOWARD TILLMAN KUIST

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Editorial:
Theology, Christ, and the Missionary Enterprise
The Churches and Our Times

The Church with a Cutting Edge ..... *James D. Smart*

The Assumption: a New Dogma ..... *Georges A. Barrois*

Present Tensions in Church-State Relations . *Charles Clayton Morrison*

Renewal in the Church ..... *Paul L. Lehmann*

The Church of England and the English Churches .. *Nathaniel Micklem*

Quebec and its Religious Problem ..... *Claude de Mestral*

An Exchange of Notes on T. S. Eliot:
A Critique ..... *R. Gregor Smith*
A Rejoinder ..... *Wilbur Dwight Dunkel*

Dante—His Abiding Relevance ..... *Arthur H. Driver*

Theological Table-Talk ..... *Hugh Thomson Kerr, Jr.*

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